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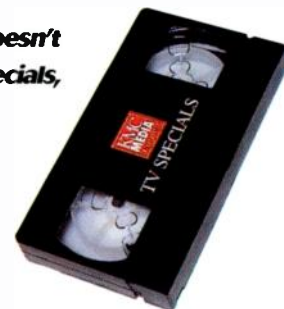
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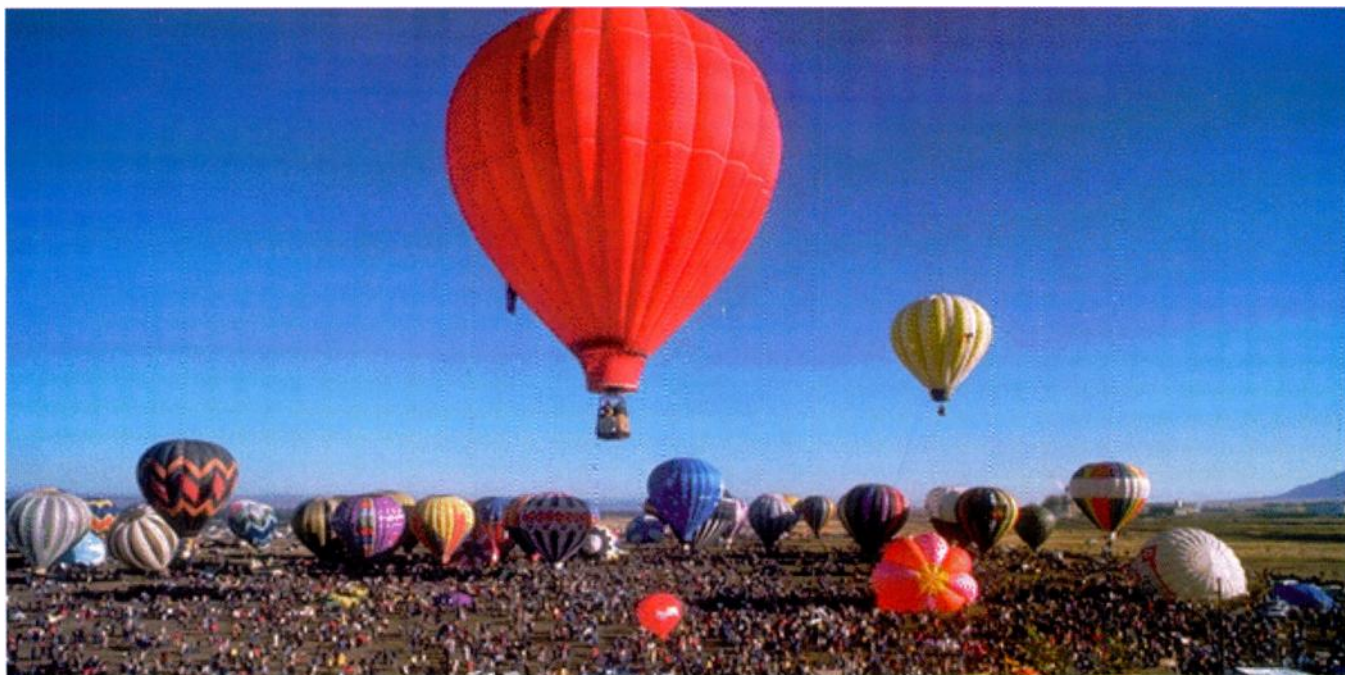


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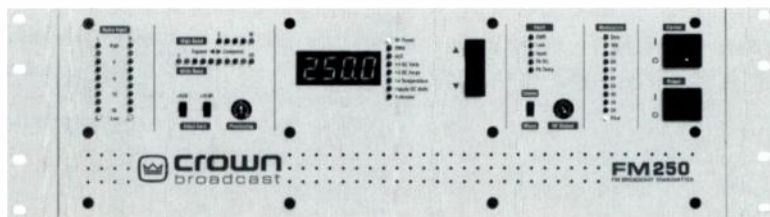
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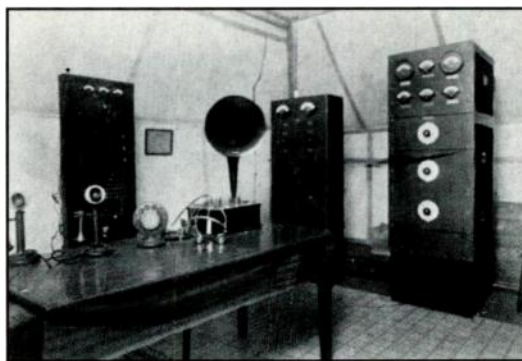


Diamond Days

by Karen M. Hawkins

Seventy-five years ago this month, the first religious broadcast crackled over the air, creating a new way to spread the Gospel. Rediscover our roots in this many-faceted anniversary feature.

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A Life in the Word

by James H. Kerby

Joyce Meyer's sense of humor reaches radio, television, seminar, book, and video audiences with a message that transforms lives. The secret of her success lies in her ministry's name: Life in the Word.

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Open Heart Surgery

by Sarah E. Smith

Author, broadcaster, and counselor June Hunt shares her prescription for healing broken hearts.

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Uncompromising Choices in an Un-Civil War

by Bonnie Horn

Pro-life spokeswoman Judie Brown has learned how difficult — and rewarding — choices can be. Meet the voice behind the battle cry of the pro-life movement.



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Inside Indy

by Sarah E. Smith

The "Crossroads of America" offers NRB 96 attendees more than automotive activities. Peruse this guide to Indianapolis attractions, including shopping, walking, and eating.

Facets From The First 75 Years

Celebrate the religious broadcasting industry's diamond anniversary with an appraisal of the people and events of the past 75 years. Also featured in this issue are three of today's sparkling women broadcasters and a glittering array of attractions in Indianapolis, site of next month's National Religious Broadcasters Annual Convention and Exposition.

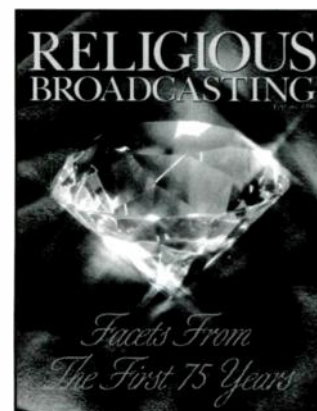


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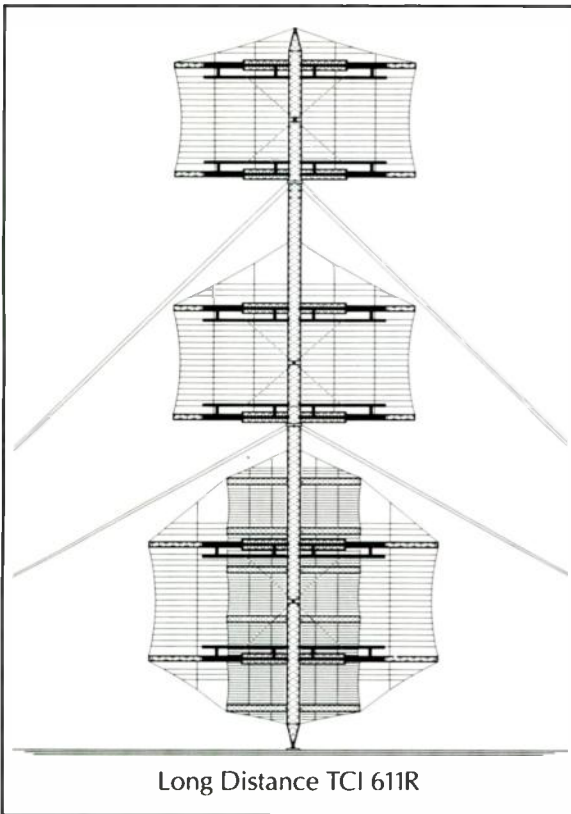
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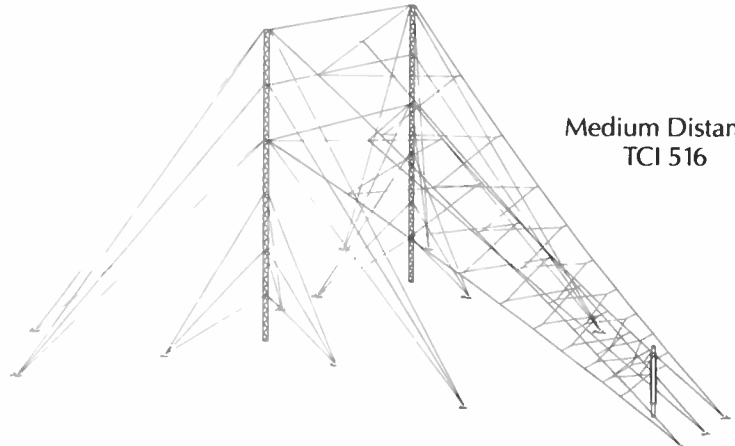


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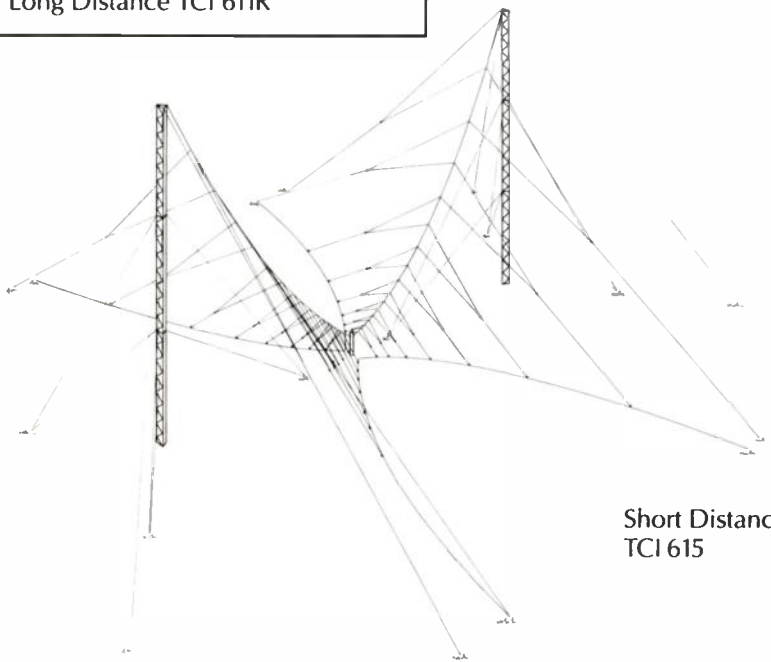
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Spend a Day with God

This is the time of year that we cannot seem to escape reflecting on the year past and making resolutions for the year to come. Even if we don't want to, everyone reminds us. In my January 1995 column, I challenged everyone to make a spiritually founded New Year's resolution and put it at the top of your list. I wonder how many really did — and more importantly, how many followed through with their resolution?

Every year at this time, I search my library for devotional materials for the coming year. For some time, I have used *Daily Bread* from the Radio Bible Class and Scripture Union's *Encounter*. However, I also try to include additional material which will give me a further thought for the day and this past year I used Robert Cook's devotional, *Today with the King*.

For those newer members of National Religious Broadcasters (NRB) who may not recognize his name, Cook served as both president and chairman of NRB. Early in his career, Cook was with Youth for Christ, worked closely with Billy Graham, and served as vice president of Scripture Press. In his later years, and until his death, he was president of The King's College in Briarcliff Manor, N.Y. It was my distinct privilege to represent his daily quarter-hour radio program, *Walk with the King*. This outstanding devotional program served as the inspiration to produce a daily devotional, *Today with the King*.

I want to share with you one of Cook's devotionals from that book, entitled "Take a Break." I hope you find it as inspiring as I did.

Have you ever been so busy you just didn't think you could stand it? So busy you didn't have time to eat or sleep or pray? There is some comfort, it seems to me, in realizing that this happened to our Lord Jesus. Not in vain does the Scripture say that He was tested in all points "like as we are, yet without sin" [Hebrews 4:15]. Oh, He knows the press and pressure of the many duties that are yours and mine day by day. (Scripture) says there were so many coming and going that Christ and His disciples had not leisure so much as to eat. And so they departed into a desert place to rest awhile.

God wants you to have times when you rest with Him. Somewhere I ran across a little leaflet that said, "Plan to spend a whole day with God sometime." What a refreshing concept that is. Set aside some time to be alone with your Lord, for a whole day. Have an agenda of things to talk about with Him. Frequently, when I have a long drive, I'll make a list of things about which I wish to talk to my blessed Lord. What joy there is in talking with Him hour after hour.

What an idea — spending a whole day with God. This thought has been lingering with me for the past several weeks. How do you plan to spend a whole day with God? You would probably have to get away, lock yourself in a room at home or in your office or go on a special retreat or to an isolated place for a day. Do you have any idea what would happen to us if we spent an entire day with our Lord? I imagine His presence would overwhelm us, and I am sure our lives would never be the same.

This year I am going to challenge you, as well as myself, to spend an entire day with our Lord. Where and how I do not know, but that will be one of my resolutions for this new year. Just imagine reading Scripture, singing some of the old hymns, praying, and perhaps fasting — what a change it would be!

In a future column, I will relate what happened on my day with the Lord. Maybe you will have a unique and uplifting experience with the Lord you could share with a loved one.

Let His direction be our focus for 1996. God bless you and Happy New Year.



Bob Straton is chairman of National Religious Broadcasters and senior vice president of Walter Bennett Communications in Fort Washington, Pa.

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Reflections of Six Years of Service

January 1996 marks the 72nd month of my staff work at the association. In February 1, 1990, I began this episode of my life as head of National Religious Broadcasters (NRB). Recently, some close friends and I were discussing NRB and its work; then they inquired whether I was happy in my position. I was glad to inform them that I experience great joy in my service.

NRB has come a long way in these six years.

- In 1990, we had a headquarters debt of over a quarter million dollars. Now we are debt free with payables settled in a current manner.

- In the past, we were required to borrow each summer to sustain NRB's operating expenses. But for the last two years, we have not borrowed one penny.

- Our annual national convention has grown numerically and financially to unusual proportions. This year, we sold out the booths in the exhibition hall last July, even with the addition of another 15,000 square feet of exhibit space. A waiting list of exhibitors was the result.

- Our membership continues to grow. NRB has well over 800 full and associate members with nearly 30 received this past October and November.

- We are serving the membership in the usual association ways with discounts, press passes, a medical insurance plan, liability coverage, etc. Also, we serve in protective ways with Congress, the Federal Communications Commission, other government agencies, and the executive branch.

We are constantly discussing our concerns for Christian broadcasting with representatives, senators, and other governmental officials. The Fairness Doctrine, DARS, educational FM allocation, must-carry cable, KFUP-AM-FM/St. Louis' licenses, and hiring practices of religious stations — they're but a few of the issues we've dealt with. Please pray for us as we work and develop our strategies, as there is opposition to our God-honoring message.

- Your favorable comments about our publications — *Religious Broadcasting* and *The Directory of Religious Media* — are very much appreciated. The work our communications staff does is being noted by you, our readers. Always feel free to comment on how we can improve our magazine and directory. Thanks also for the hundreds of organizations and businesses who advertise in our publications. This is the highest compliment we receive.

We look forward to warm fellowship, sharing, and learning at NRB 96 in Indianapolis. Our 53rd annual convention should be our finest. We're praying that will be, so come expecting great things.

The six-year trek has been a joyful experience and I look forward with anticipation to our seventh year together as we serve God through broadcasting His message.



Dr. E. Brandt Gustavson is president of National Religious Broadcasters and publisher of Religious Broadcasting.

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Peter Marshall

Author of the best-selling *The Light and the Glory*, he articulated the faith and spiritual legacy of America's Founding Fathers.



Art Linkletter

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Stations May Operate Unattended; Court to Review Cable Indecency Law

This month's column addresses two developments of interest to religious broadcasters. The first is a Federal Communications Commission (FCC) decision permitting unattended station operation that should please many licensees, regardless of station format. The other is the U.S. Supreme Court's decision to review restrictions on cable indecency — a move that makes observers wonder whether the broadcast indecency rules also will soon come under the court's scrutiny.

Unattended Operation

Broadcast stations no longer must have a licensed radio operator on duty to oversee the transmitter throughout all hours of operation. The commission has concluded that automated systems can provide accurate and constant technical monitoring, which warrants lifting the now unnecessary requirement so broadcasters may use their financial resources for other aspects of their operations.

Of course, broadcasters still remain responsible for operating within licensed parameters and for promptly correcting transmission system malfunctions. Under the old rules, the FCC required stations to "react more or less immediately" to technical malfunctions.

However, because few such problems require immediate correction, the agency has decided to "substantially relax" its mandated response time for most malfunctions. Broadcasters generally will now have three hours to respond. When faced with serious malfunctions that cause "harmful or catastrophic loss of telecommunications service," stations will be permitted only three minutes to correct the malfunction or stop broadcasting.

The new unattended operation rule also applies to licensees' responsibilities for monitoring Emergency Broadcast System (EBS) alerts. That

system was designed to rely on human monitoring and some entities urged the commission to delay action on the unattended operation rule until after EBS' fully automated replacement — known as Emergency Alert System (EAS) — was in place. However, EAS implementation has been delayed until January 1, 1997.

The FCC decided that unattended operation could proceed in advance of full EAS implementation as long as licensees devise some method of complying with their current EBS duties (such as employing an outside firm to monitor national EBS alerts and initiate the appropriate station response).

Cable Indecency Law

In other developments, the court has agreed to hear a First Amendment challenge to certain indecency restrictions required by the Cable Consumer Protection and Competition Act of 1992 (the 1992 Act). The case involves indecency limits on two types of access channels: those devoted to public, educational, or governmental uses, known as "PEG" channels; and so-called "leased access" channels, which a cable operator must make available on a commercial, non-discriminatory basis to any entity not affiliated with the operator.

Both kinds of access channels were mandated by a 1984 federal statute which also prevented cable operators from exercising any editorial control. Critics later complained that leased access channels were being used to telecast indecent material.

In response, Congress included provisions in the 1992 Act to allow cable operators some options to refuse or limit indecent programming on access channels. Programming containing "sexually explicit conduct" could be banned entirely from PEG channels. With respect to leased access, cable operators could either 1) ban indecent programming from



Richard E. Wiley is a former chairman of the Federal Communications Commission and is general counsel for National Religious Broadcasters. He was assisted in the preparation of this article by Rosemary Harold.

those channels, or 2) divert all such programming to one leased access channel which would be transmitted to a subscriber only upon written request. (Neither restriction has yet gone into effect.)

A coalition of civil libertarians and access-programmer groups challenged the 1992 provisions and the FCC's implementing rules, thus setting off a complex series of court decisions. The first panel of judges to review the case held that the First Amendment prevents the government from "deputizing" cable operators to ban indecent programming from access channels.

The panel took a more cautious approach to the question of segregating indecent programs on one blockable channel: because that restriction did not apply to other cable channels where indecent material might appear, the panel questioned whether the restriction unconstitutionally favored some speakers over the leased-access programmers.

The full complement of appellate judges on the D.C. Circuit voted to rehear the cases and ruled that the restrictions were constitutional because the law did not require cable operators to ban all indecent programming. Rather, the majority found that the law promoted cable operators' free speech rights by giving them more editorial control over their own systems.

Continued on page 58



IN THE BEGINNING WAS THE WORD

...And That's More Than Just Talk!



Dick Bott, *President*
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The recent national elections showed once again that Americans want to return to the traditional values that made America a great nation. Issues of family, faith and freedom cannot be ignored.

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DIAMOND DAYS

Facets From the First 75 Years

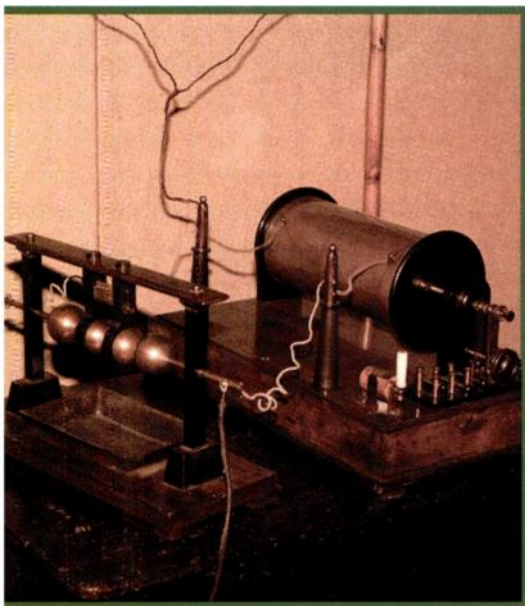
By Karen M. Hawkins

THE 1920s — THOSE ROARING years of jazz, decadence, and the onset of the Depression — are rarely associated with the start of something spiritual, but in the early days of that era a devout voice arose that is still heard

today: the voice of the religious broadcaster.

Seventy-five years have passed since the first religious message was broadcast over the radio airwaves, and changes, growth, and innovations in the industry have been as

undulating as the radio waves themselves. Yet religious broadcasting is ultimately a medium of message, and whether you talk to the radio preacher in front of the microphone or the program producer behind the desk, all agree upon the significance of



Courtesy of David L. Hansen

Prologue: Guglielmo Marconi's transmitter of radio signals, circa 1895, built for the first long-distance radio experiments. A century later, radio signals reach across cities and countries.

1920s: Calvary Episcopal Church was the site of the first religious broadcast on Jan. 2, 1921. The 1920s saw the rise of pioneer preachers and the establishment of radio stations.

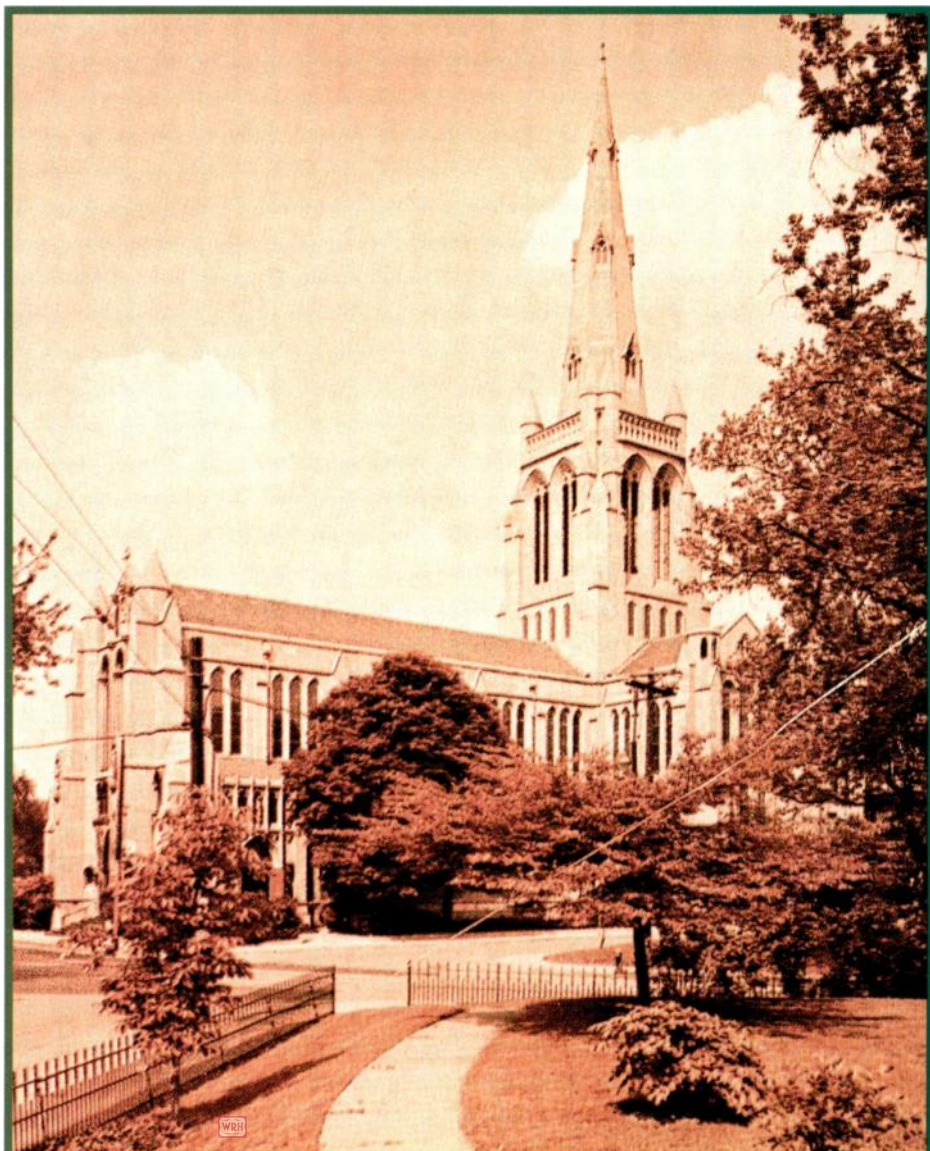


Photo by Custom Studios

NATIONAL RELIGIOUS BROADCASTERS

radio and television as a means of spreading the Gospel.

1920s: In the Beginning

On Jan. 2, 1921, the message of the Gospel met the medium of radio with the first religious broadcast on station KDKA in Pittsburgh. The station, which two months earlier marked another first with its delivery of the Harding-Cox presidential election results, returned to the spotlight when it broadcast the Sunday vespers service of Calvary Episcopal Church, led by junior associate Lewis B. Whittemore.

That initial radio broadcast roused pioneers who, with courage and conviction, shaped a potent force for preaching God's word to the world. Pastor Paul Rader was an early pioneer who became the industry's first radio minister in 1922 when

he was invited by Chicago mayor William Hale Thompson to preach over the air. Owing to the success of his broadcast, Rader was approached by other radio stations to broadcast

*While World War II
was raging overseas,
evangelical broadcasters
were fighting their own battle
on the home front.*

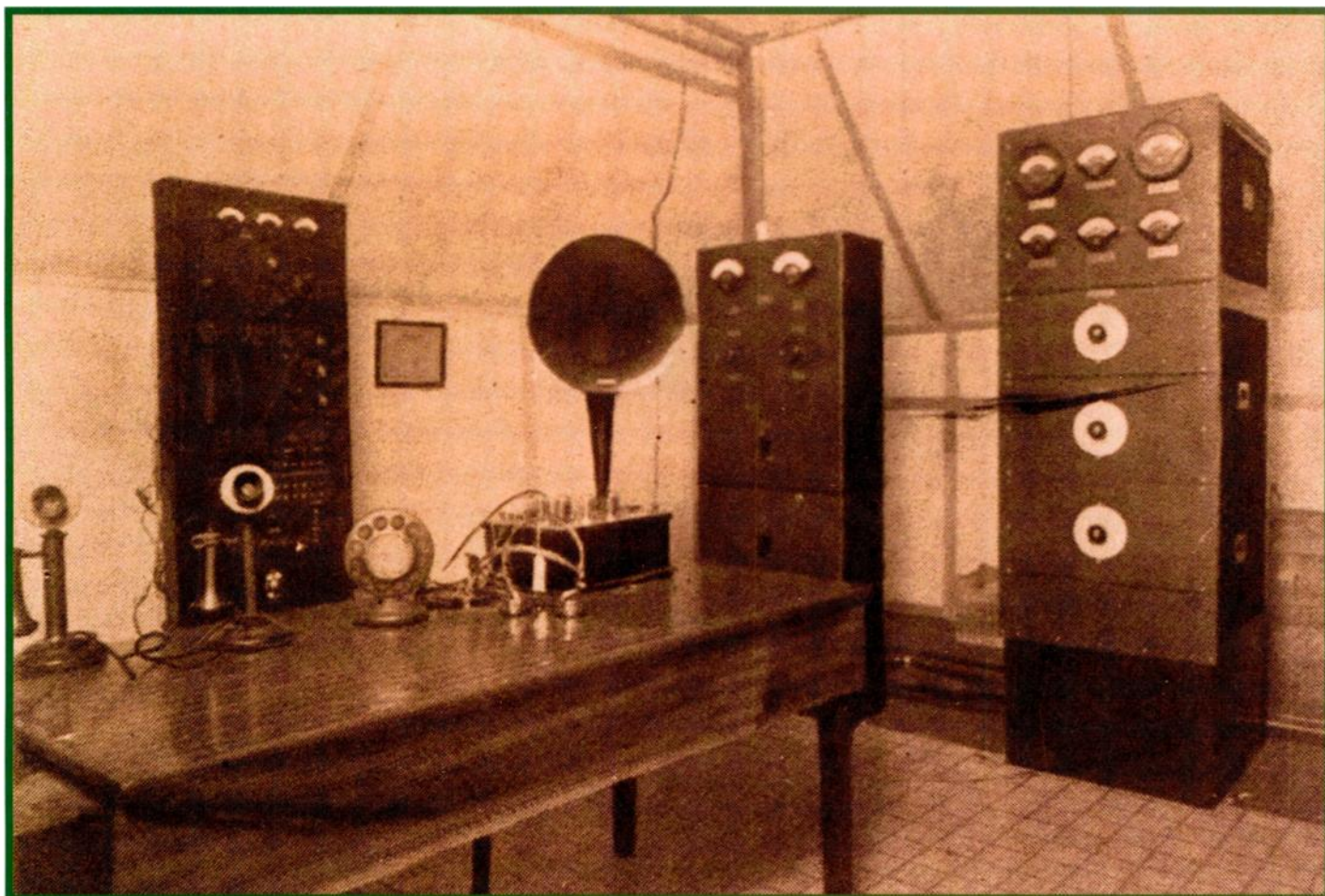
the Gospel, and his church, Chicago Gospel Tabernacle, became the birthplace of his radio ministry and its weekly station WJBT. By 1930, Rader's program *The Breakfast Brigade* could be heard daily on CBS.

Lois Crawford, who was associ-

ated her entire life with radio station KFGQ in Boone, Iowa, was the first licensed female religious broadcaster. In 1927, when the Federal Radio Commission ruled that stations must have professional operators, Crawford became the first woman in America to earn a first-class radio operator's license.

Completing this trio of early pioneers was R.R. Brown and his *Radio Chapel Service*. Brown, of the Omaha Gospel Tabernacle, was invited by radio station WOAW to preach on its first Sunday of operation, April 8, 1923. He became the station's regular pastor, inviting listeners to join the "World Radio Congregation," an innovation now seen as the first time radio was viewed as a separate form of the church. Brown's initial broadcast is

Continued on page 14



Courtesy of Paul Maier

1930s: Broadcasting apparatus of the first attic station, KFUP/St. Louis, which began broadcasting Walter A. Maier's *The Lutheran Hour* in the '30s. The decade was a golden age for religious radio, with Maier and Charles Fuller leading the way.

DIAMOND DAYS...

Continued from page 13

cited as the first nondenominational religious service carried by radio.

Growing, Growing, Gone

In the early days of radio, with few restrictions and little government regulation, it was fairly easy to establish a station. The medium's popularity was booming, and as the decade drew to a close stations swarmed the airwaves. It was Chi-

cago's WMBI, sponsored by Moody Bible Institute, that discovered this crowded playing field in 1926 when listeners were unable to hear the station's July 28 broadcast because another station had been licensed to the same wavelength and was broadcasting at the same time.

Upon President Coolidge's recommendation to Congress, action was taken to organize the chaotic airwaves, with the Radio Act of 1927, which established the Federal Radio Commission (FRC). (Congress later approved the Communications Act of

1934, and the FRC was replaced by the Federal Communications Commission.) The FRC issued licenses, allocated channels and frequencies, and attempted to bring stability to the burgeoning industry. While the regulations ordered the airwaves, it meant disorder for the smaller stations who were unable to financially conform to the new rules. The number of religious stations dropped from 63 in 1927 to 30 in 1933.

1930s: Voices of the Air

As religious broadcasting entered

A Man for All Media

Between the orators of yesteryear and the broadcasters of today stands a man who, for practically half a century, has reached across the airwaves and around the globe with the gospel message: Billy Graham.

Working alongside Graham and his ministry for 50 years is associate Cliff Barrows, who shares some thoughts on Graham and religious broadcasting.

"Bill has had a real burden and a call to preach the Gospel to the whole world and radio has enabled him to do that," Barrows comments. "His contribution to the industry as far as Christian broadcasting is concerned is the conviction that radio is one of the most important means of communication."

Graham's roots in radio communication go back to one of the early pioneer preachers. "If it hadn't been for the encouragement of men like Dr. Charles Fuller, it would've been perhaps more difficult to begin," Barrows explains. "Bill expressed a burden that there be a preaching of the Gospel. He felt that burden and shared it with Fuller, and Fuller invited him to the *Old Fashioned Revival Hour* and asked people to pray for this young evangelist."

Those prayers were answered and the young evangelist, whose radio experience began in 1945 when he took over Torrey Johnson's *Songs in the Night* broadcast, founded the Billy Graham Evangelistic Association in 1950 and has been going strong ever since. The *Hour of Decision*, Graham's venture into the media of radio and television, debuted that year, and in 1957, his New York

crusade was the first to be televised.

Graham has been waging major crusades, battling for the souls of the unsaved, since 1949, when his Los Angeles crusade vaulted him to national attention. "He's noted for his evangelism and discipleship," Barrows declares, highlighting the various locales that Graham has reached with his preaching. "We've originated in so many unique places: an airplane over Memphis, the pyramids in Egypt, the desert, prisons, on board ship, army bases, and war zones in Vietnam and Korea." Graham's outreach is indeed a global one.

While Graham's message reverberates through space, his words remain relevant. "There's a consistency that he has brought to our programming," Barrows states. "We've tried to vary it and tried to make some changes along the line. But we've kept the emphasis on the message and his faithfulness to it and his commitment to the proclamation of the Gospel."

In looking to religious broadcasting's future, Barrows notes the growth and importance of the industry. "When we first began, there were very few Christian radio stations. Now that balance has changed with a great proliferation of Christian radio, which has been a marvelous thing. We'd like to encourage the Christian community to rally behind Christian radio. We are becoming a better informed society on what major, moral significant issues we need to be involved in — radio can inform us of this."

— Karen M. Hawkins



A young Billy Graham delivers the gospel message over the ABC network.

Courtesy of Russ Busby/BGEA

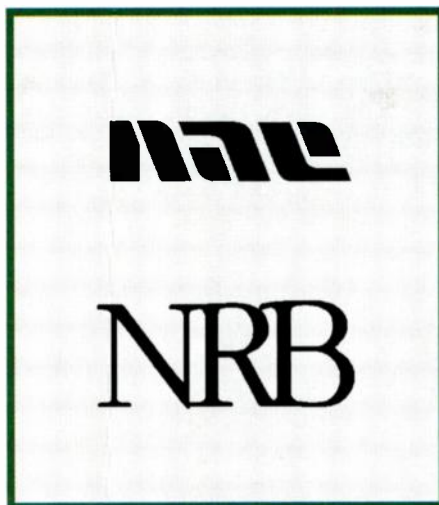
NATIONAL RELIGIOUS BROADCASTERS

its second decade, two of radio's enduring voices — Walter A. Maier and Charles Fuller — graced the airwaves. Maier, a professor at Concordia Seminary in St. Louis, urged the school to establish a radio station, and in 1924, KFUE went on the air

In the early days of radio, with few restrictions and little government regulation, it was fairly easy to establish a station.

with Maier as a regular speaker. In 1930, he went on national radio with *The Lutheran Hour*, which ultimately became the largest radio venture of its time, airing on more than 1200 stations worldwide in 36 languages.

While presiding over Calvary Church in Santa Ana, Calif., Fuller



1940s: The decade saw the emergence of the National Association of Evangelicals in 1942 and National Religious Broadcasters in 1944, associations organized to combat restrictions made on religious broadcasters by the Federal Council of Churches.

began a local radio ministry in 1930. He left the church in 1932 to establish an independent radio ministry, and his two network programs, *Old Fashioned Revival Hour* and *The Pilgrim's Hour*, drew an estimated national audience of 20 million listeners.

Other notable broadcasters who could be found on the 1930s roster of religious radio included Donald Grey Barnhouse (*Bible Study Hour*), M.R. DeHaan (*Radio Bible Class*), Theodore Epp (*Back to the Bible*), and Paul Myers (*Haven of Rest*).

A Mutual Understanding

Both Maier's and Fuller's programs eventually found a home on the Mutual radio network, which was established in 1934 and quickly became the refuge for the gospel broadcaster. Unlike the NBC and CBS radio networks which offered only free (or sustaining) time, Mutual was

Continued on page 16

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DIAMOND DAYS . . .

Continued from page 15

willing to sell air time to religious broadcasters.

This debate between paid and free air time developed in the 1930s when the liberal Federal Council of Churches (now the National Council of Churches) reacted against independent radio preachers who were not accountable to any denomination. The council agreed with the FRC declaration that the airwaves were a public trust and that air time should be donated by stations and networks. Airing religious programs on a free basis would eliminate any skepticism regarding on-air solicitations for funds.

1940s: To the Rescue

While World War II was raging overseas, evangelical broadcasters were fighting their own battle on the

home front when the Federal Council of Churches targeted the Mutual network's paid-time policy. In 1942, the council proposed regulations that all religious air time must be on a free basis, assigned only to responsible

Perhaps the most well-known evangelist to successfully straddle both the radio and television worlds is Billy Graham.

broadcasters approved by the council, thus cutting off independent preachers like Maier and Fuller. United by the threats that could silence the voices of religious radio, broadcasters met in St. Louis on April

7, 1942, to form the National Association of Evangelicals (NAE).

Assault on the Airwaves

When the Mutual network officially announced restrictions in 1943 on its paid-time practice, broadcasters took action against the assault. Since NAE focused on wartime and non-broadcasting issues, radio preachers gathered to form a group that would specifically address radio issues. National Religious Broadcasters (NRB), under the sponsorship of NAE, was organized on April 12, 1944, and incorporated on December 18, 1944.

NRB formed a constitution, by-laws, and a code of ethics that would demonstrate that broadcasters could be responsible stewards of the airwaves. The group wanted assurance that networks gave gospel broadcasters not only a fair share of sustaining

Continued on page 18

A Tale of Two Ministries

Robert Bowman was an 18-year-old baritone when he joined *Haven of Rest* in 1934 as a member of the radio program's original quartet. Although he left the program in 1946 to form the Far East Broadcasting Company, *Haven* continued and, 61 years after its inception, listeners still take refuge in *Rest*.

"It was a very wonderful experience for me," Bowman recalls of the ministry founded by Paul Myers, who was the program's speaker for 39 years. "In those days, radio was only 14 years old when we started. Not much of the Christian church was using radio, and I saw it as a possibility of reaching the world with the Gospel of Christ."

In the days before ratings and surveys, a show's popularity could be gauged by listener mail. According to Bowman, *Haven of Rest* set the record for letters — 2800 in one day from the Los Angeles audience. "I receive letters from elderly people who tell me that they had been really moved during the days that I had been with *Haven of Rest*," Bowman states.

Dennis Worden, former president of Haven Ministries, echoes the sentiment. "We have a 61-year-old ministry. We get letters every day from folks in their 90s that started listening in the early days . . . then we will hear from 12-year-olds. The uniqueness of *Haven* is that you can have three or four generations listening to the program."

Pastor Theodore Epp began *Back to the Bible* in 1939 with \$65 in his pocket, according to Ernest Lott, one of the radio ministry's early employees. And, 57 years later, listeners keep going back to the *Bible*, which remains a popular fixture in today's radio programming.

Lott, who worked 40 years with the ministry's literature department and radio choir, and remains a senior board member, has witnessed great growth in the program. "When I started they only had 12 people and were on about 30 to 40 stations. When I quit they were on about 400 or 500 stations and had about 220 employees."

The program's longevity can be traced to its simple yet powerful format — a 30-minute combination of Bible preaching and teaching. Lott also stresses the ministry's missionary support program. "We are doing more with our overseas offices than we ever have before," he explains. "We feel that we can get behind iron doors, bamboo doors, concrete doors — we're after souls; we're after people."

While some radio programs may have experienced uneasiness at television's inception in the 1950s, Lott knew better. "Everybody thought that as soon as TV came on the scene that would be the end of radio. But some wise people said, 'It's not the end of radio.' And it's been increasing in value ever since."

— Karen M. Hawkins

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NATIONAL RELIGIOUS BROADCASTERS

DIAMOND DAYS...

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time but also the right to purchase air time. By the decade's end, NRB achieved a significant victory when the ABC network reversed the ban on selling air time for religious programs; the other networks followed in the mid-1950s.

Around the World

In following the Great Commission command to disciple all the nations of the world, international religious broadcasting began in the 1930s and, by the 1950s, was a potent and popular force in spreading the word to the world. Radio Vatican, the first international religious station, was started in 1931 and was soon followed by HCJB/World Radio Missionary Fellowship. Begun by broad-

Continued on page 20



1950s: The Trans World Radio (TWR) transmitter building in Tangier, Morocco. Organized as the Voice of Tangier in 1954 and renamed in 1960, TWR continued the successful tradition of missionary radio begun by HCJB in the '30s and the Far East Broadcasting Company in the '40s.

A Family Man

Creativity and variety are cornerstones of Focus on the Family's radio broadcasts, according to Mike Trout, executive vice president of broadcasting.

Focus on the Family, founded by James Dobson in 1977 with a 25-minute weekly radio broadcast, has emerged nearly two decades later as a pioneer in religious broadcasting.

"I would like to think that Focus has pioneered in the area of format," Trout explains. "Creativity and variety are two of our watchwords as we develop each day's broadcast. Also, as we present Christ in the context of family concerns, we stand with the Ford Motor Company in saying 'Quality is job #1.'"

Focus keeps in touch with its listeners through several broadcast and publishing ministries. *Focus on the Family* radio broadcast is heard daily on 4000 stations worldwide, joined by six other Focus-sponsored broadcasts, eight magazines, a book publishing arm, and a video production ministry.

Listeners make their voices heard with viewer mail, which often gauges the fruits of the Focus broadcast. "The mail has always been one of our key ways to measure the success or failure of our efforts," Trout states. "I recall one very young listener writing early on to, 'Poke us in the Family.' For some I guess that's what it feels like."

The ministry's broadcast efforts can lead to great success, as in the following note received from a father: "God used your morning radio program to bring my oldest daughter out of the lesbian lifestyle. On her drive to work her radio could pick up only one station. The program she heard was *Focus on the Family*. Through your program and much prayer the Holy Spirit opened her eyes to the truth of the deception she was under. This past June she was married and has found happiness and peace at last."

Since Focus joined the world of religious broadcasting in the late '70s, several changes and progressions have occurred in the industry. "Both Christian broadcasters and station owners are taking their responsibilities more seriously as they improve their facilities and programming to reach more listeners," Trout comments. "In the late 1970s, the number of stations providing top Christian programming was only a fraction of what it is today. I believe the Lord has blessed the professional efforts of many."

Trout envisions religious broadcasting taking "an equal seat at the table with all broadcasters who are trying to provide quality programming to more and more people. The success of Christian radio legitimizes, in the eyes of everyone, wholesome programming."

— Karen M. Hawkins

On the Air

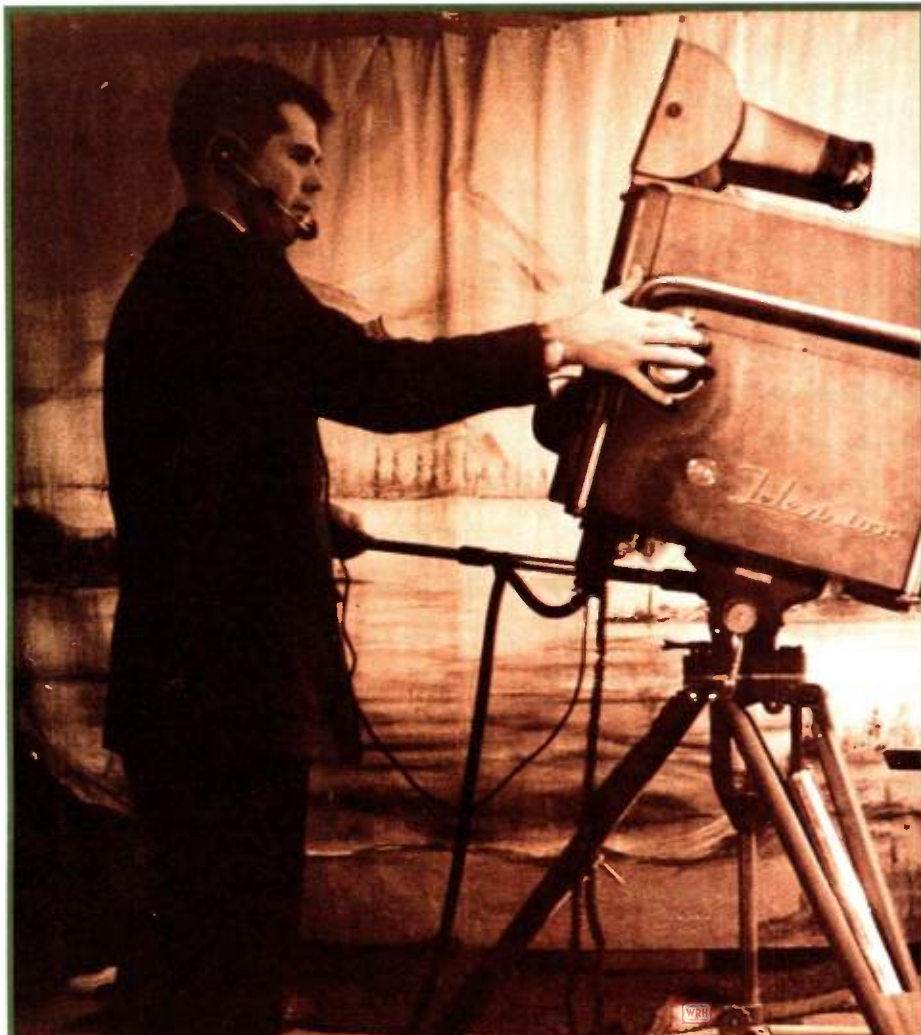
The early days of radio were not without their mistakes and moments. "Everything was live in those days," remembers Robert Bowman, an original quartet member for *Haven of Rest*. "Tape recording hadn't been invented yet. The Mate [host Paul Myers] used to say, 'Fellows, make a mistake once in a while — that'll prove to the people you're human.'"

Bowman recalls one early morning incident when vocalist Bob Pearce was to substitute for the quartet's bass singer. "Bob had evidently overslept, and just as we were going on the air, the studio door opened. He still had his pajama top on, looking like he just got out of bed. We had already started to sing our theme song; we were humming when Bob Pearce opened the door and came in. When we saw him we had a terrible time keeping our hums going."

Ernest Lott, associated with *Back to the Bible* for 40 years, recalls an episode during a broadcast from the University of Nebraska. "(Program host Theodore) Epp had one of those old-fashioned mics," Lott recalls, "and when he was preaching there was a fly running all over that mic. I had the idea that the fly would cause noise and hurt the program, so I stood above Mr. Epp, fanning the fly away from him. It greatly disturbed Mr. Epp, and he said, 'Ernest, don't ever do that again.'"

— Karen M. Hawkins

1960s: Pat Robertson pioneered religious television by establishing the Christian Broadcasting Network in 1960. The decade saw television grow from individual programs to stations and networks.



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NATIONAL RELIGIOUS BROADCASTERS

DIAMOND DAYS...

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caster Clarence Jones and evangelist Reuben Larson and based in Quito, Ecuador, HCJB was the first missionary radio organization. Known as "the Voice of the Andes," it went on the air in 1931 and today offers short-wave programs in 40 languages beamed to six continents.

Other missionary radio successes included the Far East Broadcasting Company (FEBC) and Trans World Radio (TWR). Started by Robert Bowman, John Broger, and William Roberts, FEBC began broadcasting from Manila, Philippines, on June 4, 1948, and today operates nearly 30 stations worldwide, broadcasting throughout Asia and Latin America in more than 100 languages and dialects and reaching more than 100 nations.

TWR's history can be traced to minister Paul Freed's desire to reach the Spanish people with the Gospel. Freed based his station in Tangier, Morocco, and on Feb. 22, 1954, the "Voice of Tangier" was on the air, broadcasting to Europe and North Africa. When Morocco gained independence in 1959 and radio was

Continued on page 22

NAB archival photo



1970s: By the end of 1971, Rex Humbard World Outreach Ministry was a popular program in syndication. Television evangelists like Humbard, Jerry Falwell, and Oral Roberts could be found on the small screen in the '70s.

Altars of the Airwaves

The power of religious radio lies in the power of its preaching, and in the 75 years that the good news has been broadcast, many have come to Christ through the stewards of the airwaves.

Robert Bowman, an original quartet member of *Haven of Rest* and co-founder of Far East Broadcasting Company (FEBC), remembers several positive experiences of people finding faith at the altars of the airwaves.

One night Bowman was speaking at an FEBC event. "I walked into the hall that night," he recounts, "and there was a man waiting at the door. He saw me coming down the hall and recognized me and threw his arms around me. He told me, 'It was through the *Haven of Rest* that I came to Christ, listening to the radio.'"

Bowman also recalls the time when program host Paul Myers gave an altar call at the end of a broadcast

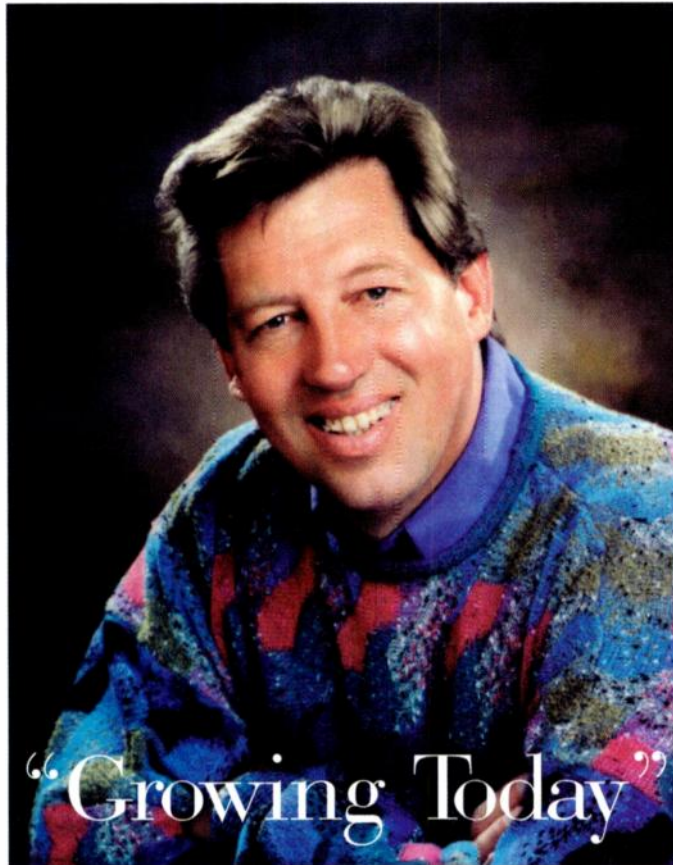
from a Presbyterian Church. "This young man came down, and I went down to pray with him — he was a hard-bitten Texan. He had known me in the Methodist Church where my folks went, and he used to trot me on his knee in church on Sunday mornings. I had the joy of leading him to the Lord."

Cliff Barrows, associate with the Billy Graham ministry for 50 years, remembers an episode that depicts the power of the Word. "There was a woman who went deaf at 14, but before she did, she heard (Graham's) broadcast and came to Christ. I met her, and though she had difficulty expressing herself, she knew Mr. Graham. I thought, 'What a picture of people who come to faith in Christ and nobody knows them; their lives have been transformed, and they've heard the message on the radio.'"

— Karen M. Hawkins

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DIAMOND DAYS...

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ordered nationalized, the Voice of Tangier was closed and a new base was founded at Radio Monte Carlo.

At a station in Mount Agel on Oct. 16, 1960, Fuller's *Old Fashioned Revival Hour* was broadcast on the newly named Trans World Radio.

Today there are eight TWR stations across the globe that reach 80 percent of the population with the Gospel.

1950s: Television on Top

As America entered the 1950s, television began to play a key role in religious broadcasting, and with this new medium came a new generation of broadcasters: Percy Crawford, Billy Graham, Rex Humbard, Oral

Roberts, Jerry Falwell, and Pat Robertson. Crawford, who launched his *Young People's Church of the Air* on national radio in 1932, was a man of many firsts. In 1949, he was the first

Religious broadcasting is ultimately a medium of message, and whether you talk to the radio preacher in front of the microphone or the program producer behind the desk, all agree upon the significance of radio and television as a means of spreading the Gospel around the globe.

gospel broadcaster to purchase time on national network television. With his popular *Youth on the March*, Crawford was among the first to use an entertainment rather than preaching format, and in 1960, he became the

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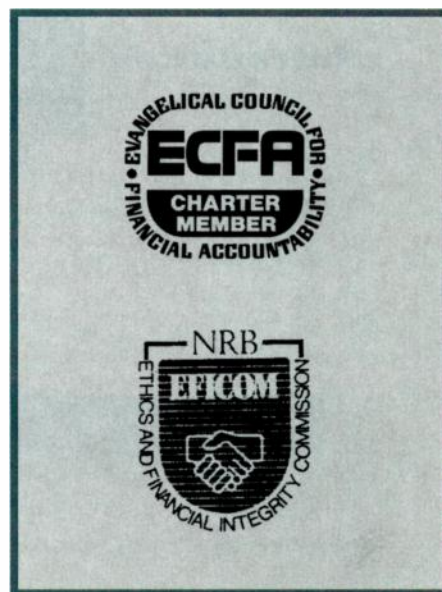
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1980s: NRB established the Ethics and Financial Integrity Commission (EFICOM) in 1988 to combat financial and ethical scandals. In 1993 the Evangelical Council for Financial Accountability (ECFA) took over the functions of EFICOM.

A Living Legacy

When new regulations forced many smaller radio stations off the air in 1927, WMBI/Chicago, sponsored by Moody Bible Institute (Moody), survived the cut and continues to broadcast 70 years later.

WMBI, which went on the air July 28, 1926, met with immediate success, according to John Maddex, manager of broadcasting stations at Moody.

"There was early on a question as to whether the government would allow stations like ours to continue," Maddex recalls. "We had the opportunity to demonstrate to the government that we indeed had listeners and were widely appreciated. Listeners wrote in and demonstrated to both us and the government that there was wide interest."

Maddex attributes WMBI's long life to its willingness to change with

the times without compromising the integrity of its message.

"We have not wavered on the truths of Scripture and our stance on the Bible," Maddex declares. "Stations and networks like ours

are trying to be consistent and grounded in God's word but relevant to the society and the world in which we live. That's the challenge: to be aware of the needs and to apply biblical truth to those needs."

Maddex believes relevance will play a primary part in the future of religious broadcasting.

"It's been gratifying to see Christian media keep up with (technological advances). We're moving into the digital age and the

Internet. Again Christian radio is staying on top of that. We're going to have to be prepared and make sure our content is relevant. We can't rest on what we've done in the past."

— Karen M. Hawkins



Courtesy of John Maddex/WMBI archives

The 1928 dedication program of radio station WMBI/Chicago.

first evangelical to purchase a television station.

Perhaps the most well-known evangelist to successfully straddle both the radio and television worlds is Billy Graham. Graham's radio experience began in 1945, when he took over a broadcast begun by Youth for Christ founder Torrey Johnson. Advertising executive Walter Bennett and partner Fred Dienert saw Graham as the heir to Walter Maier and pursued him for a Sunday afternoon time slot on the ABC radio network.

Graham's Atlanta crusade was broadcast Nov. 5, 1950, on more than 150 radio stations as *The Hour of Decision*. His crusades were filmed,

and a series of *Hour of Decision* telecasts aired between 1950 and 1954. On June 1, 1957, Graham preached the first nationally televised crusade, which was filmed for a series of 17 weekly broadcasts.

1960s and 1970s: Small Screen Pioneers

Taking a different tack from Graham's televised crusades were evangelists like Rex Humbard, Oral Roberts, and Jerry Falwell, who pioneered the weekly religious television programs that began in the late 1960s and gained popularity in the 1970s.

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DIAMOND DAYS...

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By the end of 1971, Rex Humbard *World Outreach Ministry*, with its music-filled, family oriented format, was seen on more than 350 outlets across North America. Humbard encouraged Oral Roberts' venture into television, and in 1971, Jerry Falwell brought his *Old Time Gospel Hour* to the small screen. By 1976, Falwell was the top broadcaster of his day.

Religious television quickly grew beyond individual programs to stations and networks. In 1959, Pat Robertson acquired a television station and in 1960 filed a charter with the commonwealth of Virginia to establish the Christian Broadcasting Network (CBN). WYAH-TV began operation in 1961 as America's first primarily religious station.

In 1966, Robertson's annual 700 Club telethon developed into a daily program, the first Christian talk

show ever attempted. Trinity Broadcasting Network, founded by Paul Crouch, transmitted the first live satellite telecast on May 1, 1977, and two weeks later began broadcasting on KTBN-TV, the first 24-hour exclusively Christian television station in the world.

1980s: Corruption and Accountability

Between 1972 and 1982, the "electric church" exploded. Yet religious media experienced an implosion in the late '80s with a series of scandals that rocked the evangelical world:

- In 1987, Oral Roberts declared that God would "take him home" if his followers failed to raise \$8 million by the end of March.
- Weeks later PTL president Jim Bakker resigned his position amid allegations of sexual misconduct and charges of blackmail, extortion, and fraud.
- In February 1988, Jimmy Swag-

gart became embroiled in a sexual scandal with a prostitute.

These isolated incidents tainted the entire religious broadcasting industry. "Public approval of televangelists plummeted, with *The New York Times* reporting in 1987 that two-thirds of the American public had an unfavorable view of television preachers. A *USA Today* survey showed 90 percent disapproved of their fund-raising tactics, while 71 percent said televangelists in general were out to enrich themselves," according to the July-August 1995 issue of *Religious Broadcasting*. Financial as well as public support for television ministries eroded, as donations declined drastically.

In following the Great Commission command to disciple all the nations of the world, international religious broadcasting began in the 1930s and, by the 1950s, was a potent and popular force in spreading the Word to the world.

As the representative of religious broadcasting, NRB saw moral and ethical accountability as integral to the industry, as stated in its 1944 Certificate of Incorporation: "The objects of this Association shall be . . . to establish and maintain high standards with respect to content, method of presentation, speakers' qualifications and ethical practices to the end that such programs may be constantly developed and improved and that their public interest and usefulness may be enhanced. . . ."

The association strengthened its code in 1978, and a year later endorsed the Evangelical Council for Financial Accountability (ECFA). To combat future financial and ethical scandals, NRB established the Ethics and Financial Integrity Commission (EFICOM) in 1988. In 1993 ECFA took over the functions of EFICOM, and

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NATIONAL RELIGIOUS BROADCASTERS

all major broadcasters were required to join the council and meet its financial criteria to remain good-standing members of NRB.

As reported in the July-August 1995 issue of *Religious Broadcasting*, many involved in religious media agreed that the industry is on the road to recovery from the scandalous late '80s.

Outgoing NRB chairman David Clark declared at the 1994 NRB convention in Washington, D.C.: "This year marks the end of the televangelist scandals and the impact from them is basically over."

NRB president Brandt Gustavson concurred, offering signs of improvement: "Over the last two to three

As America entered the 1950s, television began to play a key role in religious broadcasting, and with this new medium came a new generation of broadcasters: Percy Crawford, Billy Graham, Rex Humbard, Oral Roberts, Jerry Falwell, and Pat Robertson.

years, the industry has shown improvement in listening/viewing audience size, in the provisions of finances to carry the ministries, and in [NRB's] membership, which is increasing. Also we notice more of a desire among religious broadcasters to work together."

1990s: Future Appraisals

What began with an old-fashioned microphone and a Sunday vespers service 75 years ago has metamorphosed into a global phenomenon — an electronic fulfillment of the Great Commission. As religious broadcasting looks to the turn of the century, the industry knows no boundaries.

"Religious programming is the third most common radio format in the country, according to *The M Street Journal*, which monitors the radio

industry. One in 10 radio stations in America identify their programming as 'religious,' up 33 percent from 1980," reported the July-August 1995 issue of *Religious Broadcasting*.

According to 1995 *Directory* figures, there are 1328 full- and part-time radio stations and 163 television stations that offer religious programming. With a turn of the radio dial, one can encounter a religious broadcast: James Dobson (*Focus on the Family*), Charles Stanley (*In Touch*), Charles Swindoll (*Insight for Living*), and D. James Kennedy (*Truths that Transform*), among many others.

An enduring characteristic of the industry's 75-year course has been its technological creations. From AM/FM radio, television, cable, and satellites to the emerging digital age, technology keeps growing, changing, and improving. Yet these innovations, important as they are in transmitting the Gospel to the masses, must never obscure it. As Gustavson declares, "The most significant thing religious broadcasting has is its message; it is not its technology. We will get to the people by whatever means is avail-

Continued on page 26



Courtesy of Zenith Electronics Corporation

1990s: The General Instrument Corporation developed a digital system for high definition television (HDTV) in 1990. HDTV is one of many technological breakthroughs made during the decade.

Pioneer Profile

"A soap-box deliverer of a Harvard script." That was how one listener described radio preacher Walter A. Maier, according to his son Paul Maier, professor of history at Western Michigan University in Kalamazoo.

Walter Maier was one of religious broadcasting's early pioneers, forming radio station KFUD/St. Louis in 1924 and launching *The Lutheran Hour* radio program in 1930. Immediate success greeted *The Lutheran Hour*, and Maier quickly became the voice of religious radio. At the time of his death in 1950, he had preached the good news to more people than anyone else in history.

Maier is remembered for the intelligence and intensity of his preaching style. "My father's approach was always extremely solid and intellectual," the younger Maier recalls. In radio's infancy, he explains, the airwaves held a power that is difficult to recapture today. "Today you



Walter A. Maier prepares to broadcast at his first microphone.

have so many competitive media that it makes radio much less dramatic than in the '30s and '40s."

Maier captured the country with his dramatic, scriptural message, relates Paul Devantier, executive director of communications for the Lutheran Church-Missouri Synod. "In the early days, in the era of the great orators, people all over the country knew who Walter A. Maier was. And I don't think that's true any longer; most broadcasters don't have that kind of reputation."

"Some people still come up to me and say, 'Your father was a Sunday institution for us,'" Maier adds.

Maier believes that his father would be pleased at contemporary religious broadcasting. "He would be thrilled. He saw it as a means by which the Gospel could be proclaimed to the entire world. He kept saying in his sermons: this is only the beginning."

— Karen M. Hawkins

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DIAMOND DAYS...

Continued from page 25

able to us with our Christ-honoring message."

The power of the religious broadcast indeed abides in the truth of its message, and, as the 21st century looms on the horizon, broadcasters must continue to exalt the eternal Word.

*NRB formed
a constitution, by-laws,
and a code of ethics
that would demonstrate
that broadcasters could be
responsible stewards of
the airwaves.*

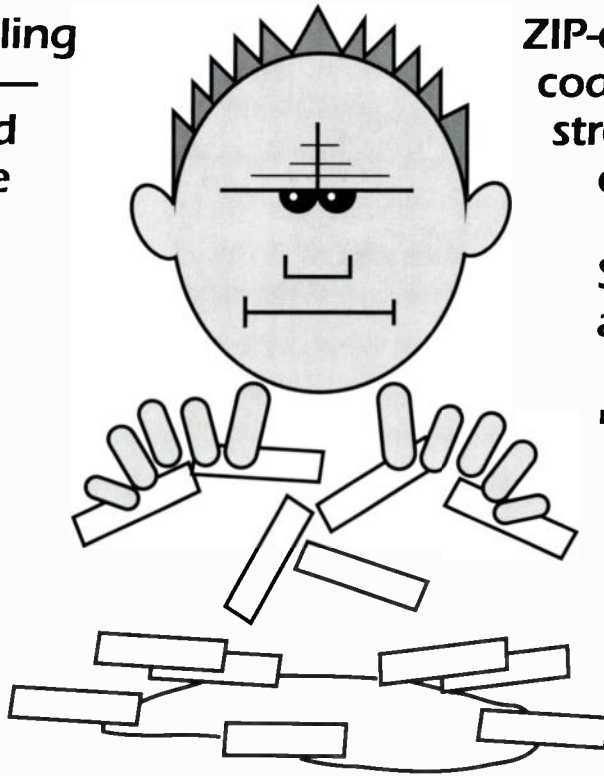
(Editor's Note: Some material for this article was condensed from *Air of Salvation*, Baker Books, 1994.)

Karen M. Hawkins is editor of the 1996 *Directory of Religious Media*.

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"I've always been the kind of person who is easily upset and then apologizes and feels guilty . . ."

"I have been experiencing panic attacks . . ."

"My mother is a very manipulative type of person . . ."

"My husband and I have been in intense therapy since he recently admitted to an affair of five years with the mother of our soon-to-be daughter-in-law . . ."

"My 15-year-old daughter has leukemia . . ."

"How can I witness to my mother when she doesn't believe in the Bible . . ."

ANGER, PHOBIA, MANIPULATION, adultery, terminal illness, an unbelieving loved one — what does the Bible say about these and other difficult topics? Where can Christians find help in dealing with these issues? Counselor, Bible teacher, author, and radio host June Hunt answers these and other questions daily on *Hope for the Heart*. As a matter of fact, the above quotes are taken from actual letters to Hunt, to which she replied in her new book, *Healing the Hurting Heart*.

"You cannot solve everything in the world, but you can focus on what you think could make a beginning difference right now."

— June Hunt

For the past ten years, Hunt has been dispensing practical, Bible-based help to listeners via her national, 15-minute radio program, *Hope for the Heart*, and on her daily, live, call-in show, *Hope for the Heart...On Line*, which had been locally broadcast over WYLL-FM/Chicago since last April.

Subtitled "God's Principles for Today's Problems," *Hope for the Heart* has been well received by radio audiences since its inception in 1986, winning recognition from National Religious Broadcasters (NRB) as

Radio Program Producer of the Year in 1989. The program is heard on more than 120 stations as well as several in Canada and Central America.

The ministry has been an NRB member since February 1986 and also joined the Evangelical Council for Financial Accountability in 1994. More than a speaker, Hunt is also an author, having written several books including a 31-day devotional.

Hunt says her program is unique because it tries to present about 100 counseling topics, such as abortion, adoption, adultery, aging, alcoholism, anger, anorexia, assurance of salvation, and atheism. "And that's just the A's," Hunt explains.

Each week, the program is divided into sections, such as the segment on definitions, symptoms, causes, and solutions, which usually lasts for two days. Each month, Hunt also devotes one week of programs to answer listeners' questions gleaned from calls to the *Hope for the Heart* Question Line.

The ministry also offers free "Counseling Keys" to accompany each topic's tape series. The keys have the Scriptures used along with a well-researched question and answer part. The ministry is currently updating each key to contain Scripture memory cards designed to be carried in a pocket or purse.

But this award-winning program

Open Heart



"The purpose of my program is to help people help people."

— June Hunt

didn't begin overnight. Hunt said she first got a taste of radio as a last-minute substitute guest on Marlin Maddoux's talk show, *Point of View*.

"Apparently, a tape was made and somebody ended up hearing it. The tape got passed to a friend, who called me on the phone from another state and said, 'I've got it! I know

Heart Surgery

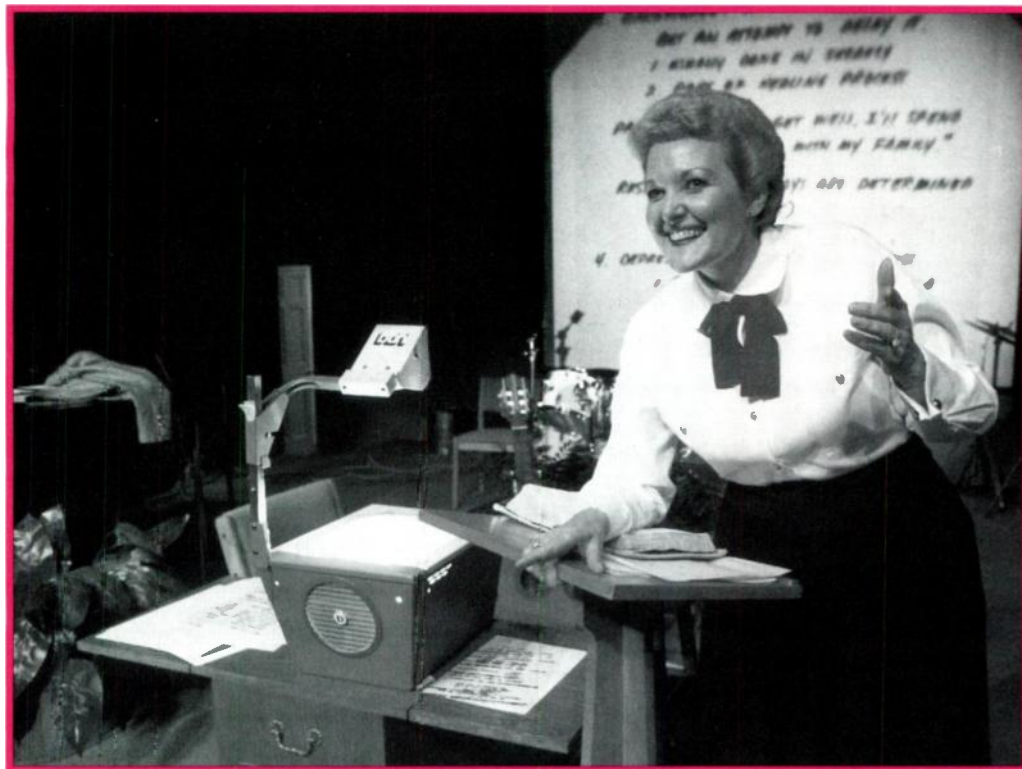
answers to present that do not sound petty and trite," Hunt explains.

Common Ailments

Childhood sexual abuse and abused wives are the two most common topics heard on her programs. Hunt says she was surprised upon learning this: "When we started *Hope for the Heart*, we would get three times the mail whenever we did anything dealing with incest. People were writing, 'I've never told anyone



Hope for the Heart Mission Statement:
"Through radio and written materials, this biblically grounded counseling ministry offers help, healing, and hope:
— help for a renewed mind through a fresh understanding of God's Word;
— healing for a wounded heart through Christ-centered counseling;
and
— hope for a changed life through the power of the Holy Spirit."



June Hunt is a frequent speaker at seminars and retreats. She is also on National Religious Broadcasters' board of directors.

what you ought to do.' And it was to begin a radio program dealing with practical hurts people have," Hunt relates. "Ultimately we decided on the name *Hope for the Heart* and our objective was to give biblical hope and practical help."

Credentials

Aside from being a graduate of Southern Methodist University in Dallas, what qualifies Hunt to be an on-air counselor? She believes her own life experiences give her an edge. "First, I came from a very dysfunctional home and the insights that I've learned through that are invaluable. I would never want anybody else to ever go through it, but I am

grateful for what I've learned. You can let that be the springboard to ultimately helping others.

"Second, becoming a Christian literally changed me inside out. I used to teach Bible studies in my home and then later at church and then retreats, traveling about 50 percent of the time singing and speaking," she continues. "At retreats, there would be a number of people who would want to talk and really share their problems; any free time was for counseling.

"I began to hear on all levels of life, all the way from adultery, abuse, severe rejection, the pain with lack of intimacy — what can you say in those situations? There are very real

this, but 20, 30, 40 years ago . . . 'And here they've stuffed down this information, the pain of abuse, and therefore they had protected a part of themselves from those closest to them. It's like they said, 'I can finally find a safe place to talk about it because I'm not going to be judged negatively, and June's not going to say it was my fault' — because childhood sexual abuse is never ever the fault of any child," Hunt emphasizes.

She says she feels one of the reasons not many Christian programs deal with wife abuse is that the subject is deliberately avoided. "I think it's that kind of mentality. But, for

Continued on page 30

example, let's say we're dealing with wife abuse: the [Christian] woman who is being battered often is battling at the same time with submission to her husband. Submission is a voluntary deference and if you're being battered, that's not voluntary deference. That is clearly an abuse of God's creation.

"Now what do you do with that question? There's a real dilemma because you're talking about a person whose heart is really committed to the Lord and she's trying to do what's right, yet she is physically being treated in a way that is not of God. How do you look at it in a biblical way?

"The reason I do what I do is because there is a revolving back door in the church."

— June Hunt

"First of all, has she called the police? Well, that's not being submissive to your husband if you call the police!" Hunt says sarcastically.

She continues, "Proverbs 19:19 says 'If you rescue an angry man, you will only have to do it again,' meaning, if you cover up his violence, you're just going to get into it again and again. So the point is: to cover up an abuser's maltreatment, even if it's your husband, is not the most loving thing you can do for him.

"Love, as we see in Scripture, is what God wants us to have for one another — agape love — and it is a commitment that seeks the other person's highest good. What is the highest good of an abuser? Is it to be perpetuating a continuance of a treatment that is not right in God's sight? No.

"The best thing that can happen is to force the abuser into a point of crisis. The wife isn't going to be able to say, 'Honey, you've just got to quit,' because he's not going to re-

spect her. So what is she left with? Two things: one is to call people closest to him to do an intervention — and it's a well-planned approach — or two, do what Matthew 18:15 says about someone sinning against you — you approach him.

"I'm sure every wife has said, 'Quit it. Don't. This is wrong.'

Then you take someone with you. In that way, it's like bringing several people with you to express their love for the person who is being abusive, but it is also saying, 'There is a problem. You are out of control here,' and it would be forcing a crisis where he would be willing to get help.

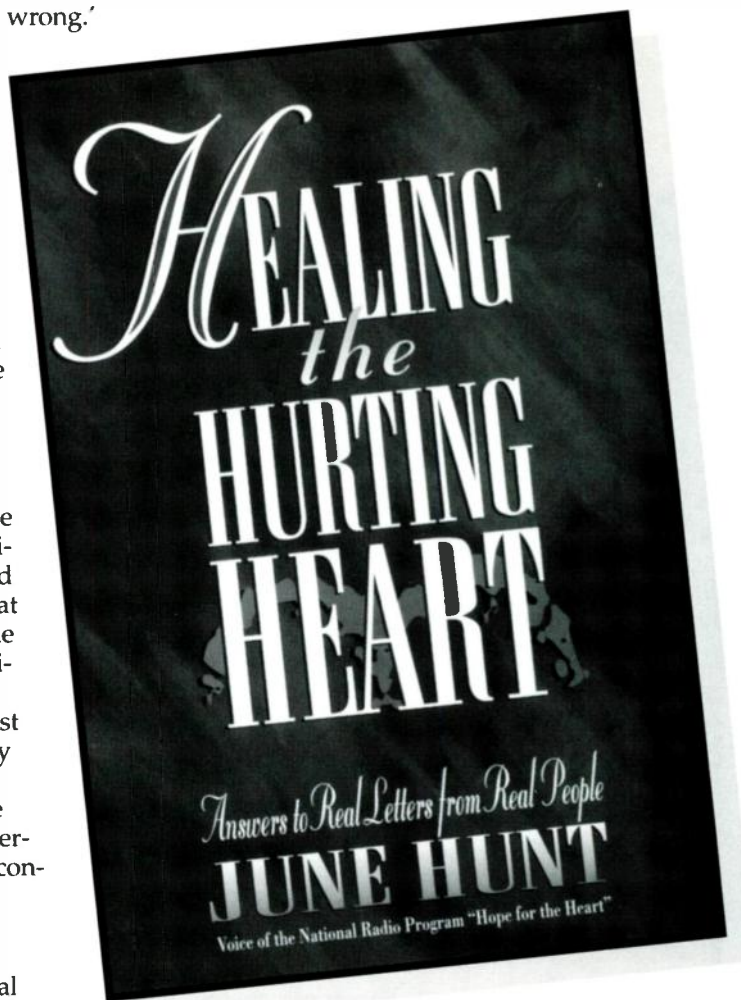
"Now another way is to appeal to the governmental authorities. In Romans 12 and in I Peter 1, we see that we are to appeal to the governmental authorities over us. To batter someone else is against the law. So that is why [reporting the abuse] would be perhaps the most loving thing a person could do," Hunt concludes.

On-Air Advice

Phil Bandy, general manager of WYLL-FM/Chicago, explains the *Hope for the Heart...On Line's* origins: "I think the impetus came from the combination of Don Cartmell, vice president of operation for Salem, and June Hunt. She was looking for new ways to infuse more information and real life experiences into her 15-minute program. Then they started looking around for the right station and I believe WYLL does more locally produced programs here in Chicago than any other Salem or Christian station. So we had the experience, personnel, and an opening for the program — a combination of all these elements came together simultaneously."

With *On Line*, Hunt says she started doing a theme for the week like her other show: "But the person

who had initiated my even doing this in the first place commented, 'What if I'm listening for an entire week and I'm not dealing with [your topic]? Try to open it up more.' Now we basically have an open line so that they can call in with whatever problems they have and we



In her new book, Healing the Hurting Heart, June Hunt uses real questions she has received over the years as the basis for each chapter.

jump right in and talk about it."

She's even had people accept Jesus as their Savior on air. "In the first three months, we've had six people who have prayed on the air to receive Christ. Of course, they never start with that as a problem. Let's say someone isn't fulfilled in life and she's dealing with a lot of sadness. I could say, 'Go to a funny movie,' but that's really not going to be a long term fix. The ultimate solution will be to have the Prince of Peace living within her, the One who is the Truth, the Lord Jesus Christ, to set her free,

and then once she aligns her life and thinking with God's thinking, then His Truth will set her free.

"It's not uncommon for me to ask the question, 'Has there ever been a time in your life when you have humbled your heart and asked the Lord Jesus Christ to come into

*"I began to hear
on all levels of life,
all the way from adultery,
abuse, severe rejection,
the pain with lack
of intimacy — what can
you say in those situations?
There are very real answers
to present that do not
sound petty and trite."*

— June Hunt

your life, giving Him control of your life?' Sometimes the caller will say no, and then we'll talk about it. I've had one person say, 'I just really don't think I can do that at this time. I'm not ready to do that.'

"I never push because I can't

save anybody anyway; it's the Lord who saves. Twice I've [announced that] if there was anyone else who prayed that prayer, they could call our ministry and receive follow-up material on salvation and both times five people in addition to the one who prayed called and said they had accepted Jesus Christ as their Lord and Savior," Hunt confirms.

When callers have complex prob-

lems, Hunt has to focus on what the priority of the caller's problem is. "You cannot solve *everything* in the world, but if you can focus on what you think could make a beginning difference right now" it can help that person begin the healing process.

"For example, if it were a person who is bitter and negative all the time, then give him specifics on how he can begin to think; specifically, he could start praying. In Matthew 5:44 it says to love our enemies and pray for those who persecute us.


"[I would counsel the caller to] start praying every day for that person or every time you think about that difficult person in your life. Not pray, 'Lord, change him,' but 'Lord, I really pray that his heart would be softened to You to do whatever You want to do in his life. Lord, may he want to love the unlovely like You have so displayed before us.' That type of prayer, if done on a continual basis, will protect a heart from becoming embittered," Hunt points out.


"The solution for the person who does the live call-in talk shows, especially if it's in a counseling arena, is to pinpoint one facet of the caller's question. I want to say that I have not done this well because my tendency has been, 'Oh, and by the way . . . 'I am only learning now to say to myself, 'June, don't try to keep fixing it,' because you cannot unload the whole load because the caller cannot retain all that information. You try to pinpoint one thing that she can do and be successful at," Hunt notes.

Surgical Procedures

On Line averages about four calls per program. Ron Turner, WYLL operations manager, says Hunt's call-in show is doing well: "We're getting lots of calls from a cross-section of our listeners in the Chicago area."

On November 20, *On Line* underwent a few changes designed to better serve its listening audience: a revised format with a co-host, a new originating station, and larger audience potential. As Bandy explains, "Mark Elfstrand from WORD-FM/Pittsburgh is the co-host and the show is [now] out of WORD instead of WYLL. Mark [is] in Pittsburgh, June [is] in Dallas, and the callers


"Better one handful with tranquillity
than two handfuls with toil
and chasing after the wind."
Ecclesiastes 4:6


"Are you so foolish? After beginning
with the Spirit, are you now trying
to attain your goal by human effort?"
Galatians 3:3

*Scripture Memory Cards, such as these
from the topic "Stress," have been added
to Hope for the Heart's Counseling Keys.*

Prescription: Speaking the Truth in Love

Religious Broadcasting asked June Hunt if she had any tips to make it easier to speak the truth in love. An excerpt of her reply follows:

I believe that negative behavior does not just come out of a vacuum. In other words, I don't think that people who do consistently wrong deeds in a certain vein are saying, "Oh, good. This is my opportunity to be evil. Oh, I'm really enjoying violating God's principles."

I believe that all of us have been created with three God-given inner needs: love, significance, and security. We've all had significant people who have been unloving toward us, who have made us feel insignificant and insecure. I think the reason people get into negative behavior is because they're trying to meet their God-given needs illegitimately. For example, the woman who is sleeping around is doing that because she is looking for love in all the wrong places. The man who cheats on his income taxes or in school wants to look significant. The person who is in a cult [wants] a family feeling, a sense of security.

I think if you can help them see that what they are doing is an attempt to meet their God-given needs, but just in a way that is not right in God's sight and explain how they're not going to be happy or fulfilled or have peace, then you can identify with them and acquire a compassionate understanding of their situation instead of condemnation. But you do not compromise what God says or else you move into weak sympathy that ultimately leads to a compromise of conviction.

Continued on page 32

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OPEN HEART

Continued from page 31

[are] from Pittsburgh, Dallas (KDFX-AM), and Chicago."

The callers are routed to June in Dallas, where she can hear them and see who's calling through call-screening software on her portable computer. Then Elfstrand, Hunt, and the callers' signals are on the ISDN line down to the Salem Radio Network, which throws it up to the "bird" and from there to the three stations currently airing the program.

"Basically, the changes are to improve the show. June's strong suit is one-on-one counseling. These changes allow her to concentrate on what she does best. Mark is a former pastor and broadcaster; he has a

*"In the first three months,
we've had six people
who have prayed
on the air
to receive Christ."*

— June Hunt

heart for ministry and knows the technical side, too. He handles the technical side of the show. It [makes] things a touch smoother and easier for her as well," Bandy reveals.

"I think that the program really does meet the needs of a true segment of our listening audience. A lot of people out there are in need of counsel and the opportunity to talk to someone. June does a great job of listening and giving sound biblical advice. A couple of times, people have called the station to express appreciation for the program," Bandy relates. WYLL also carries *Hope for the Heart*.

Bandy adds, "June has a wonderful heart, as big as all outdoors, for listening and empathizing with the caller."

Progress Charts

Hunt states she only reaches a small slice of the population pie on any different topic. "The reason I do what I do is because there is a revolving back door in the church. There are people coming in through the

front door who want help and hope for their hearts. Instead, at times, they hear about the 70 weeks of Daniel, yet they're saying inside, 'But my family is falling apart. My husband has just walked out on me or is threatening to walk out. What do I do?' The purpose of my program is to help people help people.

"Certainly I pray this will help them help themselves, but if it's not related to the topic they currently are living through and being defeated by, at least it could give them a better understanding of how to help them help others. I believe that's what the body of Christ is supposed to be about. We're to keep people in the church and growing in an environment that's healthy and strong as long as we are able to present God's principles for their problems," she asserts.

WABS-AM/Washington, D.C., is one station airing *Hope for the Heart*. WABS vice president and general manager Steve Cross says of the program: "It's terrific. June talks about some of the hard topics — like incest and rape — that others don't and she always talks about what the Bible has to say about them. Her program is very practical and she shows how to apply the Bible to where we're at. It's a neat program and she covers such a variety of topics. I appreciate the fact that she is willing to talk about the hard topics as well as others. I don't know too many other people who know the Bible as well as she does.

"I've gotten to know June personally because WABS [has carried] her program over the years. Her program has really evolved over [this time]. June is [truly] in her niche, getting in-depth each week with what the Bible has to say on a certain topic," Cross adds.

Hunt's success is not measured in listener statistics or praise from her peers, but in lives touched and transformed by the power of God through her programs. Because, as Hunt's favorite truth says, "God mends the broken heart when you give Him all the pieces."

Sarah E. Smith, managing editor of Religious Broadcasting, interviewed June Hunt during the Christian Booksellers Association Convention in Denver last July.

Uncompromising Choices in an Un-Civil War

by Bonnie Horn

Editor's Note: It has been some time since Religious Broadcasting has addressed abortion. In recognition of women in broadcasting and national sanctity of life month, we would like to introduce a woman at the forefront of the right to life battle: Judie Brown. Former host of a pro-life television program with access to more than 30 percent of all TV households in America, Brown is a frequent guest on many talk shows and is considered a spokesperson for the pro-life movement. In next month's issue, Brown will give a soldier's report on the civil war raging in America over abortion.

THERE IS NOTHING special about Judie Brown — at least, not according to her. The articulate host of the award-winning, 30-minute weekly television program *Celebrate Life!* is known worldwide as an uncompromising voice for those whose lives are at risk because of abortion, infanticide, or euthanasia.

Brown has earned the staunch respect of those in the pro-life fight



Judie Brown

who have rallied behind her leadership. Those who have labored in parallel ministries have received renewed strength from her wisdom. Abortion advocates find themselves hard-pressed to refute Brown's arguments because there is no gray area to use as a diversionary tactic.

Her words, her life, her morals, her political pungency, and her strength of clarity and simplicity come from a Source others have been afraid to uphold in the public arena. But not Judie Brown. She is not ashamed of the principles of God or to use His name and His word as her vantage point.

Choosing Conviction

In fact, American Life League (ALL) — the organization Brown, her husband, and four other couples founded at her kitchen table in 1979 — was the response of their conviction that the movement was in desperate need of a biblically based group that would not cower before politicians in particular, but would always talk about God, biblical teaching, and the reality that each person is created in the image of God.

The first issue of *All About Issues* (now *Celebrate Life*, the nation's leading pro-life magazine) was typed by Brown while standing at her dryer in the laundry room. While they had no mailing list and no money, they had a

Continued on page 34

UNCOMPROMISING CHOICES

Continued from page 33

call from the Lord and a corresponding promise of His anointing. ALL, now a national organization 300,000 families strong, is the result of simple obedience and willingness.

Choosing Tenderness

At 51, Brown still thinks she is nothing special, and in a way she is right. Her story could be that of anyone who has the stamina to respond to the Lord, who cares infinitely more than we ever could about His own precious children.

She reflects, "I grew up in the way everybody grows up, married the most wonderful person in the world, [and] have three beautiful

children and two grandchildren. Yet at no point in my life could anyone have said to me — and I would have believed them — that there would come a time in my life when I would

*"I know that one day
the killing will stop."*

— Judie Brown

be the president of a national organization like American Life League, because it just wouldn't have been possible in my imagination."

The first step of preparation for making a statement for the Lord and His children was a painful yet tender

one. Brown was raised in a home where faith in God was the most important aspect of everything the family did. Brown was 11 years old when her mother gave birth to a son, Mark, with Down's syndrome.

One day, on the way to the hospital, Mark died in Brown's arms. The short two-and-a-half years of Mark's life taught Brown early the value of one person and how we are all equal in the eyes of God. Her little brother was a remarkable child who left an indelible impression on the entire family. He still holds a sweet place in Brown's heart as being the most peaceful and lovable human being she's ever known.

Choosing Involvement

Early in her life as an "average American housewife," Brown

Views From the Frontline

"Judie, with *Celebrate Life!*, you have shown us what the pro-life movement is really about. Thanks for being there when we need you the most."

— Jerry Rose, president, WCFC-TV38/Chicago

"Judie Brown and American Life League tell the pro-life story with unvarnished truth . . . more than 4400 innocent pre-born human babies are being killed in America every 24 hours! If Christians really believe that it is truly murder, we must start acting like it . . . without exception. *Celebrate Life!* is the Christian radio and television program/feature that tells it like it is."

— Dick Bott, president, Bott Broadcasting System

"This program is an excellent production with vital and timely subject matter."

— Chuck Tatum, The Victory Network, Madison, Ala.

"I was honored to be included with such fine compatriots in the life-worth-living movement. It's our sincere hope that God will use the *Celebrate Life!* program in a powerful way to enlighten people's thinking, focus their vision, and alert them to these critical life-worth-living issues."

— Joni Eareckson Tada,
JAF Ministries, Agoura Hills, Calif.

"I believe with all my heart, if programs such as *Celebrate Life!* were telecast back in 1975, I would have been ministered to, and probably would not have made the worst mistake of my entire life! I felt abortion was the only choice in my case — what a disaster!"

— Cathy, a viewer in Pennsylvania

"I have found the format enjoyable and the production quality very high. Thank you for your commitment to the rights of the unborn."

— Ed Griffis, program director,
WSFJ-TV51/Thornville, Ohio

"Thanks to *Celebrate Life!* thousands have been made aware of our many loving alternatives to abortion. Only God knows how many more babies the LIGHT House will save from abortion because of *Celebrate Life!*"

— Robert Zornes, CEO of the
LIGHT House, Kansas City, Mo.

"On behalf of our entire family, I want to thank you for an absolutely fantastic program presenting our approach to chastity. The program is, by far, the most informative, thorough, and interesting that anyone has done to date."

— Kimberli Durfield,
For Wedlock Only, La Verne, Calif.

"Thank you so much for your message on chastity. God knows how much I agonize over the situation of remaining a virgin until I marry and how much I am teased by my friends."

— Jamillah, a viewer in Illinois

"I want to let you know how much I enjoy *Celebrate Life!* As program director I preview a lot of tapes, but this is the one I pull out weekly to see. It's informative and at the same time inspirational."

— Helen Sanchez, KHCE-TV23/San Antonio, Texas

became aware that abortion was a problem in this country and that the horror of it was growing worse and worse with time. She noticed how widespread the problem was as her family continued to move around the nation.

It seemed that everything God did in the Browns' married life and in the lives of their children was preparing them — their entire family — for the day when God would say it was in His time to form an organization based on Christian principles that would uphold the innocence of the child in the womb and focus on that baby as another member of His family.

Six years after the formation of ALL, the temptation to spend more hours away from her family for the sake of pro-life work was at a record high. Then Brown was diagnosed with ovarian cancer. The necessary yet life-threatening surgery caused her to take a hard look at her replaceability in the movement versus her irreplaceability as a wife and mother. At that moment in 1985, she embraced God's primary call of nurturing her family and began to spend no more time at work than was absolutely necessary. Since then she accentuates in speeches across the country that being pro-life starts in the home.

Choosing Family

Brown wholeheartedly believes that the growth explosion of ALL in 1986 and the continuing expansion is a direct result of this epiphany. To illustrate the concept of pro-life beginning at home, Brown recalls, "One night when my youngest daughter, Christy, was playing softball, a member of our staff came rushing onto the field to tell me I was going to do *Larry King Live* that night and I had to leave right away. It was one of the proudest moments of my life when I turned to him and said, 'I'm sorry. Christy's playing softball and I am not doing a television program.'"

Brown decided not to go to work for 13 weeks after her older daughter, Cathy, suffered a broken leg and required hospitalization with traction followed by time at home in a body cast. Brown was reminded, again, that she is but an instrument in God's hand, as is everyone else involved in the Lord's work, and that families must come first.

Choosing Steadfastness

Brown believes the process that brought about this subtle adjustment is exactly what is needed in our society to effect moral change. She says it begins in the hearts and minds of people, and much of the personal resistance God encounters has tragically infiltrated the pro-life movement. Brown also holds that situational ethics has gotten its foot in the door of the pro-life cause and created a house divided.

Though the ultimate goal of the pro-life movement remains unchanged, Brown feels it has been forgotten by some. This motivates her to speak out as a continual reminder of that goal, which is to amend the U.S. Constitution with the "Paramount Human Life Amendment": The paramount right to life is vested in each human being from fertilization.

Religious broadcasters are essential to the effectiveness of all national ministries, but particularly those whose message tends to be timely and controversial in the secular sense.

Abortion can be stopped by speaking and implementing the truth, contends Brown. She holds that all persons in America must be guaranteed equal protection under the law, and no one should be legally killed simply because he or she is handicapped, unwanted, or unpopular.

Choosing Voices

Brown and ALL have had many avenues of pursuit against the evil in society as well as an inroad in the disbursement of materials with the express purpose of educating the nation's citizenry to a godly perception and eventual response. Religious broadcasters are essential to the effectiveness of all national ministries, but particularly those whose message tends to be timely and controversial in the secular sense.

Truth is hard to get down to in the nonreligious sector of the media, and the opportunity to reach Christians with an unbiased report

through godly broadcasting is the heartfelt desire of all those frontline workers who covet the prayers of their listeners.

Pope John Paul II writes in *Evangelium Vitae* (*The Gospel of Life*), his recent encyclical, "... a new cultural climate is developing and taking hold, which gives crimes against life a new and — if possible — even more sinister character, giving rise to further grave concern: broad sectors of public opinion justify certain crimes against life in the name of the rights of individual freedom, and on this basis they claim not only exemption from punishment but even authorization by the State, so that these things can be done with total freedom, and indeed with the free assistance of health-care systems.

"The end result of this is tragic: not only is the fact of the destruction of so many human lives still to be born or in their final stages extremely grave and disturbing," continues the pontiff, "but [also] no less grave and disturbing is that fact that conscience itself, darkened as it were by such widespread conditioning, is finding it increasingly difficult to distinguish between good and evil in what concerns the basic value of human life."

Brown would like these words to instill in the heart of every religious broadcaster renewed fervor to present at every opportunity the truth about life issues from God's perspective.

In her autobiography, *It Is I Who Have Chosen You*, Brown writes, "I know that one day the killing will stop. Our Lord is too merciful, and too powerful, for it to be otherwise. But He has chosen to do His work through us... Have we yielded ourselves to His power and purpose as fully as we should? Have we pleaded with Him as earnestly as we should for an end to the slaughter? For forgiveness of our country for the grave sin of abortion? For a renewal of our own commitment to His lordship in our lives? Have we thanked Him lately for loving us more than we could ever imagine? Why not do it right now? Tomorrow may be too late."

Bonnie Horn has served as an activist and a free-lance writer for the pro-life movement since 1983. She resides in Fredericksburg, Va., with her husband and seven children.

A Life in the Word

THE AUDITORIUM IS packed for the third meeting of the day, with part of the overflow crowd relegated to an anteroom where a larger-than-life screen captures every expression on the speaker's animated face. Some people lean forward, sitting on the edge of their seats, listening intently to the distinctive voice that rises and falls with carefully measured emphasis.

"Come on, now," the speaker continues. "You know I'm right. The same thing has happened to you!" The auditorium explodes in laughter as couples exchange knowing glances and nod their heads in agreement. An excited buzz sweeps the room as the audience relates to the illustration, some grabbing pens and note pads to jot down the inspirational wisdom of the memorable catch phrase.

"God asked me to submit to the gift He put in my wife. He showed me that the gift was His and that by submitting to the gift and allowing Joyce to do what He has called her to do, I was submitting to Him."

— Dave Meyer

This isn't a sold-out performance by a popular comedienne. It's a Life in the Word meeting with Joyce Meyer. This quick-witted Bible teacher from St. Louis heads one of the fastest growing and most widely respected Christian ministries in America today.

Besides attracting ever-increasing crowds to her Life in the Word conferences, women's seminars, and marriage seminars, Meyer's daily radio broadcast is heard on 211 stations nationwide. A 30-minute *Life in the Word* telecast launched in 1993 is aired daily on 58 stations and weekly on some 94 stations, plus the BET, WGN, TBN, LeSea, INSP, and Canada's Vision TV networks.

What is the secret of Meyer's success? It's a mix of some 20 years



Joyce Meyer uses humor to make a point at one of her seminars. Her easy, relaxed posture at the lectern communicates volumes to her audiences.

of hard work and ministry, countless hours of personal study and prayer, and a continuing process of growing in grace and power.

Hometown to National

Starting her first Bible study in her home in 1976, Meyer entered full-time ministry four years later. She developed a weekly women's meeting called "Life in the Word," while serving as an associate pastor at Life Christian Center in St. Louis for more than five years.

Meyer then launched her national ministry, reaching out for the religious as well as the lost with her down-to-earth application of practical Christian principles to the problems of everyday life.

Using *The Amplified Bible's* expanded translation and drawing vivid examples from her own life experiences, she became known for her in-depth teachings on emotional healing and the ongoing challenges related to what Meyer calls "the crucifixion of the flesh."

"My teaching style is heavily Bible-centered, including verse-by-verse, often word-by-word, exposition of the Word of God," explains Meyer. "The Word is where I found my own deliverance and freedom, so the Word is what I offer to others with needs. But my teaching is more than inspirational — it's confrontational!"

"Often using humor, I try to make people confront themselves — to face up to the reality of their own needs and shortcomings," the teacher continues. "Also, my approach is more than evangelistic. I try to train people how to live . . . how to find and follow God's plan for their lives."

Tears to Laughter

Meyer frankly discusses the devastating effects of her personal childhood experiences that included sexu-

al, mental, and emotional abuse for many years by her father. As a result, she says she developed many serious problems such as low self-esteem, guilt, distrust, rejection, fear, and the need to control everything around her.

"By the time I met Dave Meyer, who was to be my husband, I was a mental and emotional wreck. I could

ting her free from the bondage and hang-ups of her life, Meyer made careful notes about the failures and victories, Scriptures and revelations that finally brought victory to some area of her life.

Then she would teach what she had learned to the people in her Bible studies and Life in the Word meetings. With her husband's help, she

recorded the teachings and put them into multi-tape teaching albums.

"Even today most of my teachings are based on lessons the Lord has been teaching me," says Meyer. "I've discovered that if God is dealing with me about a particular thing, there usually are many others who have been trying to cope with that same problem."

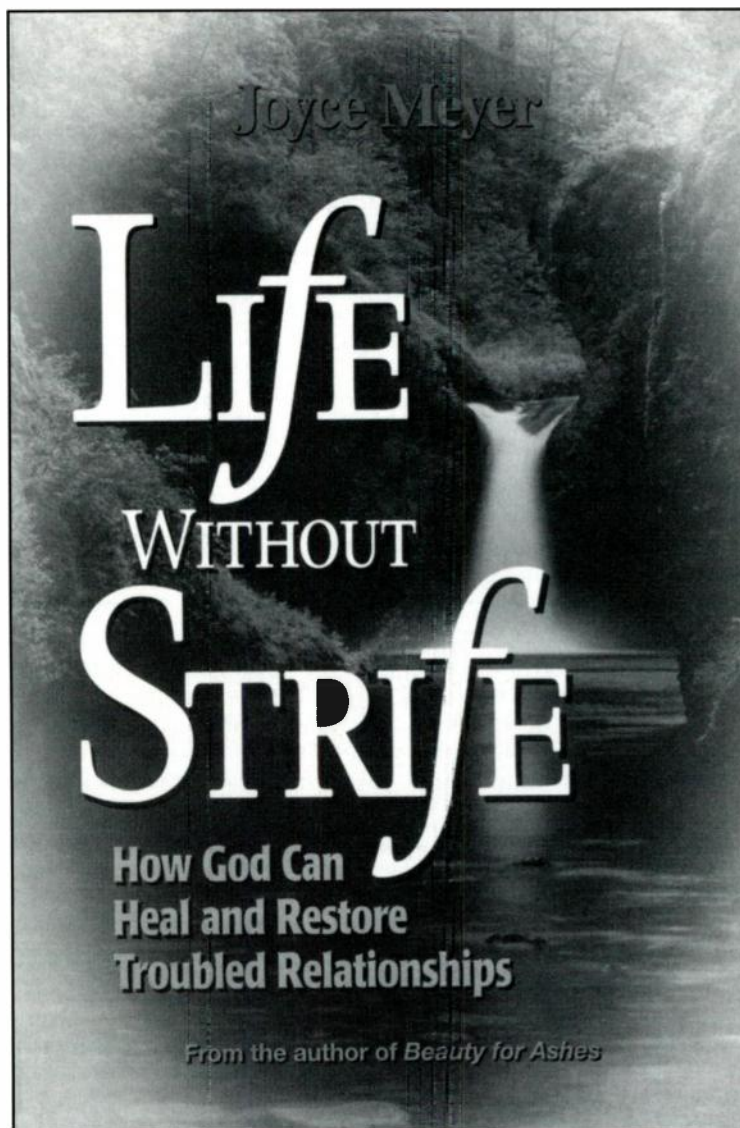
"So I pass along the truth the Lord has just helped me to discover. It's exciting to have people come up to me after a service and say, 'How did you know exactly what my need was and what I needed to hear?' I just tell them that the Holy Spirit knew!"

"For example," Meyer continues, "recently I've been teaching again on the topic of 'Dying to Live.' This is definitely not a shouting message — it deals with one of the toughest and most needed topics for believers today: crucifying the flesh."

"Our flesh suffers when it is deprived. But it is a temporary suffering that leads to freedom from a torment that will never end until we cooperate with God's work in our lives."

"For years I literally threw fits every time I didn't get my way. I was

not happy when I could not control every aspect of what was happening around me. Well, God knew that it is simply not good for anyone to get everything he wants, exactly when he wants it, all the time. So He sent



In addition to having tens of thousands of teaching tapes in circulation across America and overseas, Meyer is the author of 12 popular books (published by Harrison House and Creation House) and producer of numerous videotape presentations.

barely stand myself — I don't know how in the world Dave loved me and put up with me. But in long suffering, patience, and kindness, he stayed by me and held me together while God was overhauling me."

During her years of personal struggle and study, as God was set-

Continued on page 38

A LIFE...

Continued from page 37

along some special things just for my benefit — things like divine disappointments, divine delays, divine failures. And He kept sending them until I began to get the message that He knew what was best for me . . . and that He was in control.

"God relentlessly pursues the flesh and is intent on setting us free from its control. But it is so hard to learn that we must die to live. How do we kill the flesh?" A wry grin spreads across her face.

"I spent years trying to eat mine to death. I was trying to deal with it by wrestling with myself . . . trying to conquer myself. After years of misery, I finally discovered that I needed to simply turn myself over to the Holy Spirit and give Him full control of my life. Only then did my life start running smoother," Meyer shares.

Husband to Administrator

Though Dave, Meyer's husband of 30 years, is seldom seen or heard on the platform, radio, or television,

his position is key to the overall operation of Life In the Word, Inc. As business administrator, Dave oversees the ministry's radio and television negotiations, finances, and travel schedule, and directs the marketing for the ministry's tapes, books, and videos.

"I am called by God to be Joyce's covering," Dave says, "to get her to where God wants her to be. I make sure she does not get hurt, and I see to it that she does not get into trouble. God asked me to submit to the gift He put in my wife. He showed me that the gift was His and that by submitting to the gift and allowing Joyce to do what He has called her to do, I was submitting to Him."

Dave helped produce the first radio broadcasts and handled the original time buying, promotion, and tape distribution for the program. A firm believer in a divine call to set captives free, he directed the broadcast's growth to 148 stations.

The radio broadcast has a teaching format, presenting Meyer's practical applications of solid biblical truths to everyday situations. *Life in the Word* has built a loyal and enthusiastic listening audience whose numbers continue to grow.

Station managers credit part of the program's appeal to Meyer's strong and authoritative, yet unmistakably feminine voice. They also cite her natural ability to communicate one-on-one so that each listener in the audience feels that Meyer is speaking only to him or her.

These same affirmative observations apply to the telecast, which includes a mix of unique studio footage with teaching segments taped in churches and seminar settings. The timeliness and pertinence of each program's message, coupled with Meyer's sincerity and effectiveness in communicating with her viewers, is earning positive reviews for *Life in the Word* on television.

Audio to Visual

Positive reviews are typical for this ministry. To date, Meyer has recorded well over a hundred different multi-tape audio cassette albums on a variety of topics. Coming out of her own real-life experiences, the subjects are relevant and meaningful to great numbers of people — "Why People Don't Like Themselves," "Turning Self-Pity Into Power," "Overcoming

Discouragement," "How to Live Stress Free in a Stressful World," "Seven Causes for a Nervous Breakdown," "How to Live a Disciplined Life," "Managing Your Emotions," "Freedom From Worry," and "Dying to Live."

In addition to having tens of thousands of teaching tapes in circulation across America and overseas, Meyer is the author of 12 popular books (published by Harrison House and Creation House) and producer of numerous videotape presentations.

The ministry also publishes a monthly 16-page magazine which reaches 177,000 homes in the United States and Canada. "Everything I do is designed to help establish people in the teachings of the Bible," says Meyer, "to help them discover that the only thing really worthwhile on this earth is the good life to be found in God's Word."

Venue to Venue

Meyer's *Life in the Word* meetings, conducted in large area churches or centrally located auditoriums, are open to the public. Typically, the meetings begin at 7 p.m. on Friday evening, with three services — 10 a.m., 2 p.m., and 7 p.m. — scheduled for Saturday.

Her women's conferences are held in convention hotels, and feature two or three days of intensive teaching sessions, plus luncheon and banquet meetings. Attendance is by registration only, with topics selected to minister especially to the spiritual needs and problems unique to women. These conferences often are booked to capacity months ahead of time.

Her popular marriage seminars also take place in hotel settings over a two- or three-day time period and require registration. During these practical and candid sessions, Meyer offers foundational truths for both men and women in building stronger personal relationships and establishing biblical standards for marriage and family life.

James H. Kerby is president and creative director of B/M/C Advertising, Inc., based in Tulsa, Okla., a full-service agency specializing in media and communications services for Christian ministries.

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Asheville Hosts Southeastern NRB Convention

ASHEVILLE, N.C. — Don Hawkins, Back to the Bible's executive producer and co-host with Woodrow Kroll, began the National Religious Broadcasters Southeastern Regional (SENRB) by challenging participants to "pursue priority planning." Hawkins highlighted God's power for accomplishing God's purposes by focusing on Christ first and dependence on the Holy Spirit. The convention was held September 14-16.

Members responded with enthusiastic worship led by Alex Saks of WLBF-FM/Montgomery, Ala., and vocalist Amy Roth. Roth inspired everyone with her testimony of God's grace and redemption in her own life.

David Gibbs III of the Christian Law Association captivated listeners with real-life dramas demonstrating God's actions used to overcome today's cultural movement to remove and restrict Christian worship and lifestyle. Host of a new five-minute daily feature called *Defender of the Faith*, Gibbs works with his father, Dr. David Gibbs Jr., as a legal missionary.

Conference activities included a tour of the Billy Graham Training Center at the Cove, an outdoor barbecue,

and an auction held on the lawn of WMIT-FM/WFGW-AM/Black Mountain. Attenders scrambled to bid on items ranging from a "damaged" wooden hippopotamus signed

and donated by Larry Burkett and original prints by Joni Eareckson Tada, to autographed color photos of Dr. and Mrs. Billy Graham. "All of us are indebted for the great time we had at WMIT!" writes Norman Plunkett of the Peachtree Advertising Agency. "It was an unforgettable afternoon."

The conference closed with a formal banquet and award presentations. Linda McGinn, author and spokeswoman for the four-minute daily program *KeyPoints*, received the Genesis Award for "distinguished leadership in bringing a 'conversation starter for your daily walk with

God in 20th century situations.' "

Dick and Sally Florence received the Most Valuable SENRB Award for continued years of invaluable service. Next year's SENRB will be held at the Radisson Resort, Charlotte, NC., under the leadership of Rob Schermerhorn, operations manager of WFGW/WMIT and 1996 SENRB chapter chairman.



Edna Edwards (right, standing) presents Dick Florence (left, standing) and his wife, Sally (not pictured) with the Most Valuable SENRB Award. Seated from left are SENRB members Diane Williams, Priss Waldie, David Gibbs III, and NRB chairman Bob Straton.

NRB Comments to FCC on DARS Proposal

[Editor's note: The following is an excerpt of a letter National Religious Broadcasters (NRB) president E. Brandt Gustavson sent to the Federal Communications Commission (FCC) secretary last September concerning the DARS proposal.]

Our strong opposition to DARS is based on the following six concerns:

1) Threat to local religious stations. Religious stations derive an average of about 50 percent of their income from national programs and advertisers. Typically, a religious station billing \$25,000 per month receives about \$14,000 of that from national programs. The balance comes from local churches and advertisers. The national income enables the station to make time available to local churches, advertisers, and others at an affordable rate.

Should DARS realize its obvious but unstated goal of being the only source for these national programs, the local stations without national income would be forced to sharply curtail or discontinue their church and other programs. The DARS siphoning of national revenues would make local service unsustainable.

2) Local versus national. Local community involvement is very important to religious stations. In particular, they endeavor to encourage family attendance at local church services and related activities. They are involved in most community activities such as local homeless shelters and blood drives, which help to bring fami-

lies together in local causes.

This localism, the foundation on which the FCC has been issuing radio licenses for 60 years, is threatened by DARS. There seems to be no real compelling public interest reason to turn away from this localism at a time when our communities need revitalizing.

3) Concentration of control. Under one proposal, DARS would be licensed to only four organizations, although the band width is over twice that of the AM and FM bands combined. The combination of this concentration of control in only four licensees and the national nature of the service would be harmful to localism, including local expression and local ownership of radio.

4) Content. It is our strong feeling there needs to be some accountability as to the moral content of programming. There is reason to fear that, lacking some basic moral guidelines, DARS could become a source for the promotion of that which is immoral and inconsistent with widely held American values.

5) Selection of licenses. There is plenty of competition in radio today; in fact, it is the most competitive service which the commission regulates. Many communities have dozens of radio stations. There is no compelling need for a new radio service, especially if it comes in such wholesale fashion.

On the other hand, the government tells us that there

Continued on page 52

AIRWAVE NEWS

TORONTO — *Just the Facts*, a weekly, half-hour television program, has been launched by Life Lessons Creative Group. Host Ron Hembree, co-anchor and executive producer for *Life Lessons* (a daily television program), said, "This program is all about reaching a generation who have cut their teeth on TV remotes and computer modems." The program is aimed at 18- to 34-year-olds.

ZAREPHATH, N.J. — WAWZ-FM/Zarephath began its celebration of 65 years of continuous broadcasting to the tri-state area of New York, New Jersey, and Pennsylvania early last November with a week-long sharathon, raising over \$350,000. WAWZ's official anniversary date is March 15.

NASHVILLE, Tenn. — WXYM-AM/Saltville, Va., is now playing the Morningstar Radio Network's High Country format six hours daily. WGRC-FM/Williamsport-Lewisburg, Pa., has added the network's Today's Christian Music format.

WASHINGTON, D.C. — Last November, the Family Research Council (FRC) launched a new, one-hour television program called *Straight Talk from the Family Research Council* on National Empowerment Television, a cable political-news-talk network. The weekly show airs news stories, fast-paced discussions, and commentary by FRC president Gary Bauer, FRC director of communications Kristi Hamrick, and guest appearances by FRC policy analysts, congressmen and women, and leaders of the pro-family movement.

VIRGINIA BEACH, Va. — The Christian Broadcasting Network (CBN) has acquired *Christian World News*, a weekly, half-hour television program covering news and features on the church's activities around the world. Stan Jeter, founder of *Christian World News* and CBN News senior producer, believes the partnership will enhance news-gathering, production, and syndication resources for the program.

BOONE, N.C. — Two more affiliates have become part of the Solid Gospel format of the Reach Satellite Network: WULS-FM/Douglas, Ga., and KLUH-FM/Popular Bluff, Mo.

SAN DIEGO — KPRZ-AM has launched a new computer on-line service, a full-color system offering a variety of news and information as well as applications such as on-line coupons from participating sponsors. Developed in partnership with Christian Connection Online, the new service offers a clean, "family friendly environment," said creator Doug Young. "We wanted to bring the Christian community a service that would have something for all ages."

FALLS CHURCH, Va. — WFAX-AM/Washington, D.C., is launching a monthly series of one-minute spots on the history of Christian radio entitled *Media Milestones*. Program narrator Mark Ward, who wrote *Air of Salvation*:

The Story of Christian Broadcasting, explains, "Three or four interesting vignettes are recorded each month based upon important anniversaries in Christian radio history."

DALLAS — Listeners to KCBI-FM/Dallas, KCRN-AM-FM/San Angelo, and KSYE-FM/Frederick, Okla., pledged over \$1.75 million during the stations' 1995 sharathon, held in October. The amount was the largest goal ever set by Criswell Communications, which owns the stations.

AWARDS

LOS ANGELES — KKLA-FM/Los Angeles, the flagship station of Salem Communications, received the 1995 MARCONI Award in the Religious Gospel Radio Station category from the National Association of Broadcasters (NAB). "Our goal is not to be a great *Christian* station, but to be a great radio station," said KKLA general manager Dave Armstrong as he received the award during the NAB Radio Convention last September in New Orleans.



Warren Duffy (from left) of Duffy and Company/Live from LA, Dennis Worden, KKLA's first general manager, and current KKLA general manager Dave Armstrong celebrate the station's 10th anniversary with its MARCONI Award.

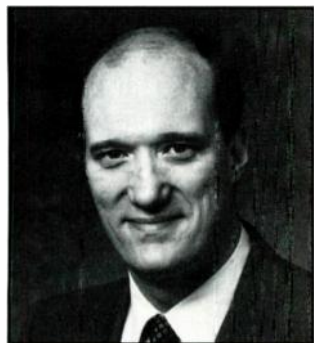
PITTSBURGH — *LIGHTMUSIC*, a nationally syndicated 30-minute daily contemporary Christian music video program, was named Best Contemporary Christian Music Video Show for the third consecutive time by *Billboard Magazine*. Producer and host Tom Green said, "We are honored and surprised to have been considered for such an award. The *LIGHTMUSIC* staff and crew have been very dedicated to this show for 12 years. It's nice to receive recognition for something we really enjoy doing."

NEWS BITES

WASHINGTON, D.C. — A free primer for non-profit organizations and associations explains the benefits and "ins and outs" of interactive television. *Questions and Answers about Interactive Television* addresses the questions most frequently asked about the features of new television technologies. To receive your copy, write, call, or fax the Interactive Television Association, Nonprofit Organizations' New Media Center, 1030 15th St. N.W., Suite

1053, Washington, DC 20005, (202) 408-0008 or fax (202) 408-0111.

GRAND RAPIDS, Mich. — Trans World Radio (TWR) and RBC Ministries signed a partnership agreement in November combining the worldwide radio outreach of TWR with literature follow-up resources of RBC. The goal of this partnership is to multiply the effectiveness of both ministries in furthering the Gospel through evangelization and discipleship throughout the world.



Rob Gregory

media and voice of *Family News in Focus*.

OBITUARIES

COLORADO SPRINGS, Colo. — Rob Gregory of Focus on the Family died at 43 during heart surgery in November. Gregory was executive director of Briargate Media

PEOPLE

DENVER — Jack Pelon has been named general manager for KWBI-FM/Denver and Roy Hanschke has been appointed director of donor and community relations for the station.

CARY, N.C. — Richard Greene has been named director of public relations for Trans World Radio. Greene specializes in print media and has extensive experience in writing, producing, and editing promotional materials.

OKLAHOMA CITY — Dan Berg is now promotions and production director for KQCV-AM/KNTL-FM/Oklahoma City. Berg comes to the radio combo with eight years of broadcasting experience with various area radio stations as well as three years marketing and promotions experience with Coca-Cola.

NASHVILLE, Tenn. — Melissa Hambrick has been promoted from senior publicist to manager of public relations for Benson Music Group. As the head of the newly restructured public relations department, Hambrick will manage all corporate communications as well as oversee the publicity staff of the label.

ARLINGTON, Va. — WAVA-FM/Arlington's engineering assistant David Shambaugh has been transferred and promoted to chief engineer at WRFD-AM/Columbus, Ohio, which is also owned by Salem Communications. Shambaugh joined WAVA in 1992.



Arthur Holmes

a desire to see partnering of multiple missionary organizations for this purpose."

COLUMBUS, Ohio — Dan Craig has been named general manager of WRFD-AM/Columbus after four years of leading the operations at KAVC-FM/Lancaster-Palmdale, Calif. Both stations are owned by Salem Communications.

RANCHO SANTA MARGARITA, Calif. — Dr. Don Rhodes, long-time regular on the nationally syndicated *Bible Answer Man* and associate editor of *Christian Research Journal*, resigned from the Christian Research Institute in September for personal reasons. Rhodes has founded a new ministry called Reasoning from the Scriptures Ministries.



Dr. Don Rhodes

NASHVILLE, Tenn. — Earl Sellers has been appointed to the position of vice president of gospel marketing and promotion for Music Entertainment Group (MEG). MEG's interests in the gospel field include Benson Music Group, Diadem Music Group, Tribute Records, and REV RUN Records.

NASHVILLE, Tenn. — Don Butler retired after nearly 31 years of service to the Gospel Music Association (GMA) in November. Butler chartered GMA in 1964 along with two others and served as a volunteer and board member for the next 11 years. In 1975 and '76, he was GMA's chairman and from 1976-91 was the association's executive director and also its historian. Butler plans to write a book on gospel music's history.

NASHVILLE, Tenn. — Reunion Records has announced the addition of two new staff members: Jimmy Wheeler as director of sales/mainstream marketing and Catherine Highfill as director of publicity. Wheeler previously worked for BMG in Minneapolis and Highfill for David Benware Productions.

Karen Anderson has been promoted to promotions manager for the label. Anderson has been with Reunion for over three years serving in the publicity and tour promotions departments.

Women "at Home" in Christian Broadcasting

My mother was a remarkable woman. For years, I was convinced she was perfect. Even today, it is very difficult for me to recall her shortcomings. To me, she was a tower of strength, courage, toughness, and femininity.

As the mother of eight children, she shepherded us through the process of those growing-up years as a trusted leader and guide. She knew what to do — it was as simple as that.

I was just ten months old when my oldest sister died at 16. My mother managed to make it through that most difficult period of her life with a grace that made her the expert on tragedy in our small town.

She never fully recovered from my sister's death; her heart never really healed. We all knew it. In spite of that, she knew what to do. And for the remaining 40 years of her life, when tragedy struck, friends and family made a beeline to my mother for comfort and support.

She managed my athletic, rough-and-tumble brothers (who I considered to be little terrorists) with strength and skill. She managed my sisters and me with wisdom and reason. We were, and are, all very strong-willed. So was she. We all learned to bend and nobody broke.

I never heard her criticize my father. Even if he was harsh with us, she defended him and challenged us to look at his positive characteristics. And she taught us to do that with each other. We were a large family, living in a small space, and she knew we needed to coexist peacefully. She knew what to do.

Not only in the home, but even beyond, she was a great influence. She never worked outside the home except as a volunteer, in the church and in our schools. I don't ever remember her saying no to an opportunity to serve others. She also wrote a daily column for two local newspapers. Nothing newsworthy got by

her.

And as I watched my mother, I learned. So did my sisters. Though what she modeled was in our home, in our family, and in our community, we did not learn that a woman's place is only in the home.

We realized that women are strong, that women lead, that women make decisions, that women shepherd others, that women work hard, that women know what to do. My mother never spoke those words to us. In fact, no one ever did. We just understood.

With her model as my legacy, I have to say, I find myself right at home in Christian broadcasting. It seems to me that this is a part of His harvest which sits on the cutting edge, taking full advantage of a woman's potential.

As a newcomer myself, I think about remarkable women I've observed in Christian broadcasting — women like Cynthia Swindoll, Peggy Campbell, Robin Jones, Kay Arthur, Vonette Bright, and others.

It seems to me, women can do anything: manage stations, lead ministries, broadcast, and serve in a thousand other ways. The influence of these women goes far beyond their roles and responsibilities. They are models of influence to women everywhere that it is a privilege, not a limitation, to be a woman.

I understand why the world struggles with the issue of equality. The conflicts that rage within the souls of the unregenerate have many expressions. The heart that has not yet been redeemed seeks to find its own peace in many ways. Often to the demise of others.

What I don't understand is why Christians struggle with the issue. The teaching of God is so clear. The Apostle Paul wrote, "There is no partiality with God" (Romans 2:11). Distinctions? Yes. Partiality? No. He is impartial in respect to nationalities,



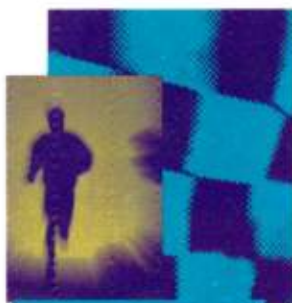
Mary Graham is the executive producer and director of Women Today With Vonette Bright, a five-minute daily radio program of Women Today International, which is a ministry of Campus Crusade for Christ.

and gender.

God's gifts and callings are without partiality. He designed us distinctively, to give color, texture, and charm to His creation. He designed men and women with distinctions to coexist and cooperate. Together, separate but equal, we complete the picture of His great design.

My mother was before her time, in many ways. Or, maybe, our modern ways have been a departure from what she and others like her knew instinctively. God created men and women. He created us in His grace, giving us each a unique and individual design. He longs for us to love one another, accept one another, and appreciate one another. We are One in His Spirit.

And so I believe the time is now for women in broadcasting to be strong, to lead, and to influence others. The need is more apparent than ever. The challenges are enormous, but I trust that, like my mother, we'll know what to do. As we follow Him, we'll know. ^{RB}



running
the race

53rd Annual

National Religious Broadcasters

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Indianapolis, Indiana

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Myles Munroe



Lloyd Ogilvie



Key Arthur



Dan Quayle



Larnelle Harris



Sierra

"I have been attending NRB conventions for nearly 25 years and feel the gatherings are more valuable and relevant than ever. Christian media has taken its place as a serious contender in the communications race. A key reason for this strength is NRB's ability to pull everyone together for professional networking and spiritual challenge."

—Mike Trout, Senior Vice President, Broadcasting,
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BETCHA DIDN'T KNOW the inventor of the world's first rearview mirror, Ray Harroun, won the first Indianapolis 500 in 1911. Or that the seat belt traces its origins to the Indianapolis Motor Speedway. Or that high compression engines, four-wheel brakes, front- and four-wheel drive systems, along with hydraulic shock absorbers, were also given trial runs on the racetrack, which doubles as an important test course and proving ground.

This year celebrates the 80th running of the Indy 500 and also the 75th anniversary of religious broadcasting. While car racing and religious broadcasting normally are not thought of as having anything in common, next month religious broadcasters take the pole position in Indianapolis for the 53rd Annual National Religious Broadcasters (NRB) Convention and Exposition. Most likely, many will visit the Speedway during some of their free time. But just in case automobiles and car racing don't start your engines, the city has other contenders for your attention.

Indy's Inception

Since the early 1800s when the east-west National Road and the north-south Michigan Road intersected in Indianapolis, the city has been known as "The Crossroads of America," which is also the state motto. Chosen in 1820 as the new state's capital (Indiana was admitted into the Union in 1816), Indy quickly became the governmental, transportation, and cultural hub of the state.

Surveyor Alexander Ralston, who worked with Washington, D.C., planner Pierre L'Enfant, designed the city on a mile-square grid with a circle (now Monument Circle) in its center. Indianapolis now offers a veritable gold mine of attractions, shopping, and dining to the discerning connoisseur.

Hoosier Happenings

The Children's Museum of Indianapolis — 3000 N. Meridian St., (317) 924-5431; *Admission:* \$6 for adults, \$5 for senior citizens, and free Thursday evenings from 5-8 p.m.; *Hours:* Tuesday - Sunday from 10 a.m. - 5 p.m.

The world's largest children's

INSIDE



Indianapolis was a leader in the fledgling automobile industry when its Motor Speedway was built as a combination race track and testing facility in 1909.

museum offers visitors a chance to experience the cultures of 75 different countries, from an Egyptian mummy to a French fur-trading post. Small fry can also get behind the driver's seat of a real Indy 500 race car, ride a horse on the hand-carved wooden carousel, explore a cave, and dig for dinosaurs.

Crown Hill Cemetery — 700 W. 38th St., (317) 925-8231; *Admission:* free; *Hours:* daily 8 a.m. - 5 p.m.

Founded in 1863, Crown Hill enshrines ten governors, three vice presidents, one president, 14 Civil War generals, and 82 percent of Indianapolis' pioneer population.

Eiteljorg Museum of American Indians and Western Art — 500 W. Washington St., (317) 636-WEST; *Admission:* \$3 for adults and \$2.50 for senior citizens; *Hours:* Tuesday - Saturday from 10 a.m. - 5 p.m. and Sundays from noon - 5 p.m.

One of the nation's finest collections of American Western and Native American art is housed in this museum located within walking distance of downtown.

Indiana Medical History Museum — 3045 W. Vermont St., (317) 635-7329; *Admission:* \$2 for adults; *Hours:* Wednesday - Saturday from

INDY



First located in a city park, the turn-of-the-century carousel in The Children's Museum has been restored to its original splendor.

10 a.m. - 4 p.m.

As the nation's oldest surviving pathology laboratory, the building originally provided physicians in the late 1800s and early 1900s with state-of-the-art facilities in which to study mental and nervous disorders. Today the museum displays more than 15,000 artifacts from that time.

Indiana State Museum — 202 N. Alabama St., (317) 232-1637; *Admission:* free; *Hours:* Monday - Saturday from 9 a.m. - 4:45 p.m. and Sundays from noon - 4:45 p.m.

The state's natural and cultural history is showcased in this museum. Permanent displays include an ancient glacier, a sports exhibit, and Indiana's streets of 1910.

Indiana State Police Youth Education and Historical Center — 8500 E. 21st St., (317) 899-8293;

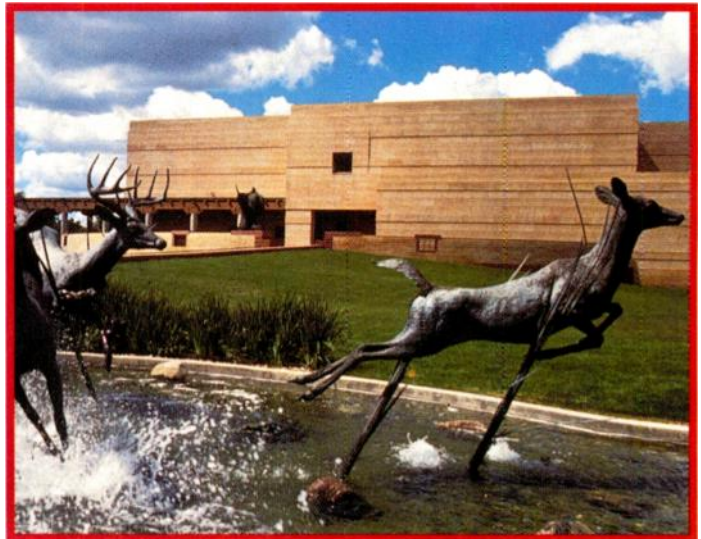
Admission: free; *Hours:* Monday - Friday from 8 - 11 a.m. and 1 - 4 p.m.

Inside this warehouse are police vehicles, firearms, and photographs as well as various souvenirs. One of the finest police exhibitions in the nation.

Indiana World War Memorial — 431 N. Meridian St., (317) 232-7615; *Admission:* free; *Hours:* daily 8 a.m. - 4:30 p.m.

Paying homage to the men and women of Indiana killed during World Wars I and II and the Korean and Vietnam wars, this monument has a military museum with weapons, uniforms, flags, jeeps, and a helicopter. The shrine room boasts 24 beautiful stained glass windows.

Indianapolis Motor Speedway Hall of Fame Museum — 4790 W. 16th St., (317) 484-6747; *Admission:* \$2 for adults; *Hours:* daily from 9



The grounds of the Eiteljorg Museum also display works of art, as seen in this bronze grouping of white-tailed deer frolicking through a fountain designed by artist Kenneth Bunn.

a.m. - 5 p.m.

Boasting one of the world's largest, most varied collections of automobiles, this museum displays racing, classic, and antique cars as well as 30 of the winning Indy 500 vehicles.

Indianapolis Museum of Art — 1200 W. 38th St., (317) 923-1331; *Hours:* Tuesday - Wednesday and Friday - Saturday from 10 a.m. - 5 p.m., Thursdays from 10 a.m. - 8:30 p.m., and Sundays from noon - 5 p.m.

One of the oldest art museums in the country, visitors can view European and American paintings, contemporary art, Asian art, textiles, and the Eiteljorg Collection of African and South Pacific art. A 152-acre park includes a botanical garden, five pavilions, and greenhouses.

Continued on page 46

INSIDE INDY...

Continued from page 45

Indianapolis Zoo — 1200 W. Washington St., (317) 630-2001; *Admission:* \$9 for adults and \$6.50 for senior citizens with \$3 parking fee; *Hours:* opens at 9 a.m.

Sixty-four acres of wildlife fun is located just steps from downtown. Features the state's largest aquarium with daily dolphin shows and the Deserts Biome with free-roaming lizards and birds.



With the exception of his presidency years, Benjamin Harrison resided in this 16-room Italianate mansion from 1875 until his death in 1901.

James Whitcomb Riley Museum Home — 528 Lockerbie St., (317) 631-5885; *Admission:* \$2 for adults and \$1.50 for senior citizens; *Hours:* Tuesday - Saturday from 10 a.m. - 4 p.m., Sundays from noon to 4 p.m.

Hoosier poet James Whitcomb Riley ("When The Frost Is On The Punkin") spent the last 23 years of his life as a paying guest in this house. Numerous Riley personal belongings are showcased in one of the finest Victorian preservations in the United States.

Morris-Butler House — 1204 N. Park Ave., (317) 636-5409; *Admission:* \$3 for adults and \$2.50 for senior citizens; *Hours:* Tuesday-Saturday from 10 a.m. to 4 p.m., Sundays from 1 to 4 p.m., tours every half hour to 3:30 p.m.

This Victorian house museum, nationally recognized for its excellent interior decoration, demonstrates the life and customs of Indy families in the 19th century.

National Track and Field Hall of Fame — One RCA Dome, (317) 261-0483; *Admission:* \$3 for adults and \$2.55 for senior citizens.

One hundred and fifty track stars are represented here, including Jim Thorpe, Jackson Scholz, Babe Didrickson, Jesse Owens, Wilma Rudolph, and Bruce Jenner. The most notable track and field achievements are also on display as well as memorabilia dating to the late 1800s.

President Benjamin Harrison Home — 1230 N. Delaware St., (317)

Indianapolis Convention & Visitors Association



Canal Walk is a garden oasis with lush landscaping, massive fountains, antique-style street lamps, walkways, and a pedestrian bridge.

631-1898; *Admission:* \$3 for adults and \$2.50 for senior citizens; *Hours:* Monday - Saturday from 10 a.m. - 3:30 p.m. and Sundays from 12:30 p.m. - 3:30 p.m., with guided tours every 30 minutes.

Home of the 23rd President (1888-1892), this three-story Italianate mansion features Victorian furnishings and many original pieces. Changing exhibits focus on Harrison's life, accomplishments, and family.

Scottish Rite Cathedral — 650 N. Meridian St., (317) 262-3100; *Admission:* free; *Hours:* weekdays

from 10 a.m. - 3 p.m.

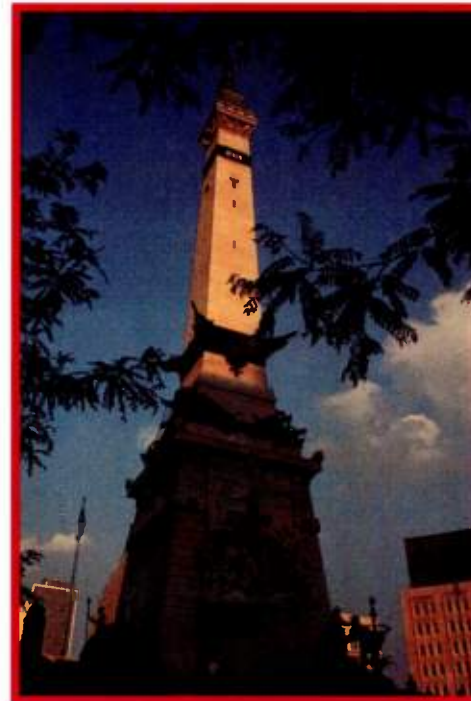
Built in 1929 of marble with Russian white oak beams and paneling, this Gothic-Tudor style church was one of the world's most beautiful in its early days. Its Gothic tower rises 212 feet above street level and contains one of the largest carillons in the nation.

Promising Paths

Central Canal — Begins near Indiana Avenue.

Walk along the water and enjoy the city's skyline, fountains, and picturesque bridges crossing the canal.

DeLores Wright



Dedicated to "Indiana's Silent Victors," the Soldiers' & Sailors' Monument stands in the center of Indy on Monument Circle.

Lockerbie Square — (317) 631-5885.

This revitalized residential neighborhood was the first historic district in Indy. Originating in 1846, Lockerbie remains much as it was during that time with tree-lined streets and beautiful 19th century homes.

Obelisk Square — N. Meridian and Michigan streets.

At the north end of this park, the American flag and flags from all 50 states are displayed.

Continued on page 48

Restaurant Register

Like most metropolitan areas, Indianapolis offers a wide variety of tempting cuisine. Venture outside the convention center and hotel fare to sample downtown's delectable delights:

Acapulco Joe's Mexican Restaurant

365 N. Illinois St., (317) 637-5160
BLD, \$\$

First Mexican restaurant in Indy. Always voted first or second for Indianapolis' most popular Mexican eatery by readers of *Indianapolis Monthly*.

Benvenuti The Bakery

One N. Pennsylvania St., (317) 686-9615

L, \$\$

Homemade breads and pastries, plus pasta salads, sandwiches, soups, quiche, and pizza.

Brother Juniper's Restaurant

339 Massachusetts Ave., (317) 636-3115

BL, \$\$\$

Known for deli and hot plate specials, this cozy and casual place is described as a lunch favorite.

Capitol Food Court

25 W. Market St., (317) 634-4148
LD, \$\$\$

Fast food heaven with Long John Silver's, Wendy's, Arby's, Pizza Hut, Ed and Marge's Cafeteria, and Just Cookies.

Chicago's Pizza On The Circle

20 N. Meridian St., (317) 635-5334
LD, \$\$

Specializing in deep dish pizza and an all-you-can-eat weekday lunch buffet. Free delivery to most downtown hotels.

Coco's Pizza & Pasta

135 W. Market St., (317) 261-1770
LD, \$

Wide selection of pasta served with homemade sauces and freshly baked garlic bread along with a variety of salads. Added bonus: for most conventions, Coco's stays open until 1 a.m.

Consulate House Chinese Restaurant

245 S. Meridian St., (317) 637-8888
LD, \$\$

Unique seafood buffet available. Interior decor includes a waterfall and fish pond.

T.G.I. Friday's

501 W. Washington St., (317) 685-8443

BLD, \$\$

Fast and friendly service are trademarks of this restaurant chain serving American bar and grill food.

Greek Islands Restaurant

906 S. Meridian St., (317) 636-0700
LD, \$\$

Owned and operated by the Elias Stergiopoulos family. All foods prepared on the premises. Visit Greece without leaving Indy.

Iaria's Italian Restaurant

317 S. College Ave., (317) 638-7706
LD, \$\$

Family owned and operated since 1933, this eatery boasts true Italian foods in a casual dining atmosphere.

Le Peep Restaurant

301 N. Illinois St., (317) 237-3447
BL, \$\$\$

Voted the best breakfast and best omelette in Indy since 1988. Specializes in unique breakfast and lunch creations.

Loughmiller's Pub & Eatery

301 W. Washington St., (317) 638-7380
LD, \$\$

Check out the political memorabilia while taking a break. Located next to the Westin Hotel.

Milano Inn

231 S. College Ave., (317) 264-3585
LD, \$\$

Trademarks of this restaurant include friendly service and attention to detail. Definite Italian feeling at a downtown favorite.

Old Spaghetti Factory

210 S. Meridian St., (317) 635-6325
LD, \$\$

Dine on spaghetti and other pasta while sitting in a trolley car or canopy bed.

Original Pancake House

Union Station, (317) 266-0304
B, \$

One of *Gourmet* magazine's top ten breakfast restaurants in the nation.

PEPE'S Wonderful Mexican Food

110 W. Washington St., (317) 684-1777

LD, \$\$

The true flavor of Mexico in ten combination platters along with good ol' American fare.

Rick's Cafe Americain

Union Station, (317) 634-6666
LD, \$\$\$\$

Features a magnificent view of downtown and live jazz every night. Sorry, no Bogart or Bergman.

Shapiro's Delicatessen Cafeteria

808 S. Meridian St., (317) 631-4041
LD, \$\$

An Indy landmark in good food, this authentic kosher-style deli has been family owned for four generations.

St. Elmo Steak House

127 S. Illinois St., (317) 635-0636
D, \$\$\$\$

A favorite since 1902, this restaurant is on the National Landmarks Foundation Historic Register.

Teller's Cage

One Indiana Square, 35th Floor, (317) 266-5211

weekday LD, \$\$\$\$

One of the best spots for a view of the city and tasteful entrees.

Key

B — Breakfast

L — Lunch

D — Dinner

\$ — under \$5

\$\$ — \$5-10

\$\$\$ — \$10-15

\$\$\$\$ — \$15 and up

Source: *This Is Indianapolis*, Indianapolis Convention & Visitors Association

INSIDE INDY...

Continued from page 46

Soldiers' and Sailors' Monument — Monument Circle, (317) 232-7615; *Hours:* daily from 10 a.m. - 7 p.m.

Completed in 1902, the 284-foot tall monument stands as a tribute to armed forces personnel who died in the Civil War. Visitors can travel by elevator and stairs to the monument's top for a unique view of the city.

Midwest Merchants

Circle Centre — Corner of Washington and Illinois streets, (317) 236-1940.

Opened in the fall of 1995, Circle Centre boasts over 100 specialty shops featuring anchor stores Nordstrom and Parisian.

Fountain Square — 1105 E. Prospect St., (317) 686-6010.

Known for its antique shops (more than 150) and architecture, Fountain Square was Indiana's first commercial historic district. Browse through specialty shops for old books, coins, art, music, crafts, stained glass, and jewelry.

Logo 7 Outlet Store — 3205 N. Shadeland Ave., (317) 895-7005.

Factory outlet with first-quality, licensed sportswear, including NFL, NBA, MLB, NHL, and college merchandise.

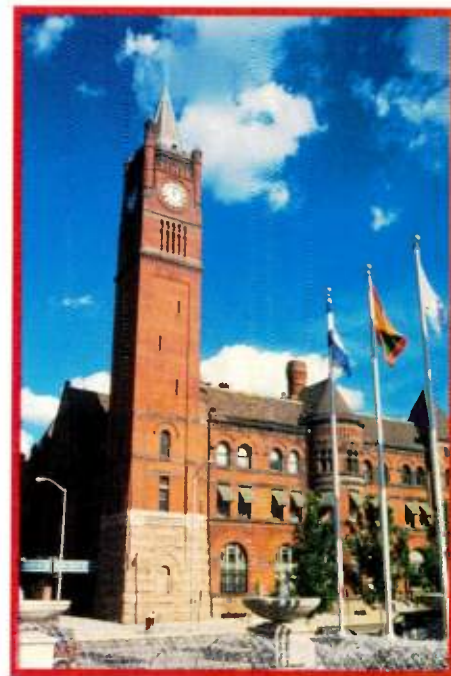


Circle Centre, with its eight historic facades, occupies part of three city blocks and is directly connected by skywalks to the convention center.

Union Station — 38 W. Jackson Place, (317) 267-0701; *Hours:* Monday - Thursday from 10 a.m. - 9 p.m., Friday - Saturday from 10 a.m. - 10 p.m., Sundays from 11 a.m. - 6 p.m.

The railroad boom of the 1850s made Indianapolis an industrial city and the place where all rail lines came together in one station — Union Station, the first of its kind in the world. Completed in 1888, the station still retains the beauty and feel from its heyday. Formerly sheltering train passengers, the station now hosts shoppers who visit the numerous specialty shops and restaurants.

Put on your seat belts, for the race is on to Indy! Enjoy the sights and sounds of the Crossroads of America.



Encompassing four blocks, Union Station features 20 express eateries, seven full-service restaurants, and more than 45 specialty shops.

Editor's note: Information provided in the article is from the This Is Indianapolis publication of the Indianapolis Convention & Visitors Association. For more information on Indy, call (317) 639-4282. For details on NRB-sponsored tours, contact David Keith at (703) 330-7000, or e-mail dkeith@nrbc.com.

Sarah E. Smith is managing editor of *Religious Broadcasting* and can't wait to visit Hoosierland.

Incredible Indy Information

- Indianapolis is the 12th largest U.S. city, with a metropolitan population of 1.4 million.
- More than half of the country's population lives within a day's drive of Indy.
- The nation's largest nursing school and second-largest medical school call Indy home.
- Indianapolis, intersected by more segments of interstate highway than any other U.S. metropolitan area, is called the "Crossroads of America."
- The city has invested more than \$168 million in world-class sporting facilities.
- The world's largest children's museum is in Indy.
- Elvis Presley gave his last performance at Market

Square Arena in the city on June 27, 1977.

- Madame C.J. Walker, the first female self-made U.S. millionaire, called Indy home. She made her fortune manufacturing African-American hair-care products.
- Indianapolis hosts the top three largest single-day sporting events in the world: the Indianapolis 500, Pole Day for the 500, and the Brickyard 400.
- Johnny Gruelle, a political cartoonist for *The Indianapolis Star*, created the famous Raggedy Ann doll.
- Union Station, the nation's first Union railway depot, opened in 1888.

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Digital Audio Via Satellite

Even though I've been working in the satellite industry for several years, the satellite network technology of digital audio never ceases to amaze me. Just stop and think about it for a second — the digital network audio signal that your radio station is perhaps receiving right now has just travelled over 44,000 miles in less than half a second and still maintains its CD-quality sound.

And the path it takes involves a complex array of phone lines, modulators, spacecraft, and demodulators: all of which we tend to take for granted, as long as everything works and the network's signal gets through to the radio transmitters.

Remember those trick shots when you played H-O-R-S-E on the neighborhood basketball court? You stand at the free throw line, bounce the basketball off the ground halfway to the goal, then hope the ball bounced high enough above the rim to make a basket.

Well, that's how most of us visualize the path of a satellite signal, only the angle of our "bounce" is up instead of down. The audio signal starts at Point A, bounces off the satellite, and lands at Point B. Just as Michael Jordan has shown us in television commercials, there's definitely more skill and difficulty involved in a satellite bounce compared to the schoolyard variety.

Let's look at the total path a digital audio signal can take via satellite, from start to finish. For this example, the digital audio signal is our "basketball" and your station's satellite receive antenna is our "hoop."

The Backhaul

Bounce 1: The network starts the shot by sending the audio signal from the network studio to a digital encoder. That encoder translates the analog voice and music signals into a digital bit stream. This is the start of the signal's "backhaul" — satellite jargon for transporting the signal to the uplink site.

[Note: backhaul can also be

achieved via satellite, using video sub-carriers or SCPC (single channel per carrier) transmission technology. But that's a whole new ballgame, like trying to explain baseball to a cricket-playing Englishman. For this example, I'll stick to the phone-line method of backhaul.]

Bounce 2: Via cable, the digital encoder passes the signal off to a telephone interface unit — a device which converts and conditions the digital stream, making it acceptable for transmission over a phone line. This is called the demarcation point.

Bounce 3: From the demarcation point, the digital signal travels via phone lines to the local POP (point of presence) of a long distance phone service provider.

Bounce 4: The long distance phone line, usually a part of a high-capacity T1 line, takes the signal to another local POP in Chicago, where SpaceCom operates our uplink facility, The Chicago International Teleport (CIT).

Bounce 5: From the Chicago POP, the audio signal travels directly to the CIT. At the CIT, the signal is then processed by SpaceCom's modulation equipment in preparation for the journey up to the satellite. There are various modulation techniques. FM Squared, developed by SpaceCom in 1986, has become an industry standard in the Christian radio business. FM Cubed, which SpaceCom invented in 1991, builds upon FM Squared by adding additional features and capabilities.

(Note: The "FM" simply stands for the frequency modulation technique of the satellite transmission, which are used for both FM and AM radio formats, as well as data.)

SCPC is another satellite transmission technology option SpaceCom offers. Each of these modulation techniques have their own unique advantages and disadvantages, depending upon the radio network's goals.

The Uplink

Bounce 6: From the modulator



Dave Bennett is director of audio services sales for SpaceCom Systems, a satellite network company serving 90 percent of all Christian radio networks.

unit, the uplink transmitter at the CIT sends the signal through a big transmit dish to the satellite. The CIT has many uplink dishes aimed at the orbital location of the appropriate satellite (usually SpaceNet III for most Christian radio networks) and modulates (or tunes) the uplink transmission to the proper operating frequency for that satellite.

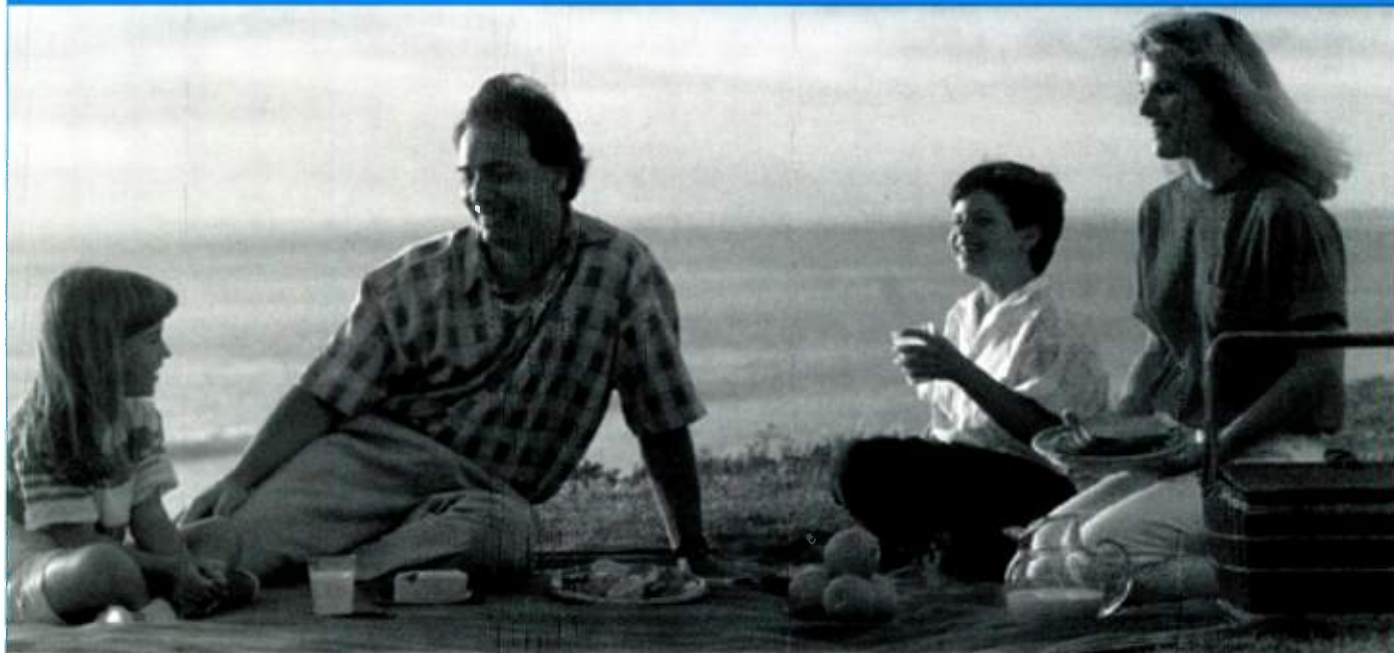
Bounce 7: Over 22,000 miles above the earth, directly over the equator, the audio signal makes a U-turn at the satellite transponder. The transponder receives the uplinked signal that was sent from the CIT, amplifies it, then retransmits the signal back down to earth.

The Downlink

Score: From the satellite transponder, the audio signal makes a slam dunk into your station's downlink antenna, which then routes the signal to a digital audio receiver. That signal is then routed by your station's audio equipment as your particular needs require.

Quite a complex trip for an audio signal, don't you think? And what makes it even more amazing is this: due to multiple backup systems and redundancies, SpaceCom's C-band satellite transmission technologies have an average uptime of 99.99 percent. With that kind of scoring percentage, I could easily beat Michael Jordan and Larry Bird at a game of H-O-R-S-E any day of the year! [®]

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Count the Cost Before Starting

As a program director, I am constantly faced with requests from agencies, distributors, and syndicators looking for airtime. Being located in the 35th Television Market makes our station a prime choice for all who are seeking availabilities, both religious and nonreligious alike.

I get as many calls from direct response clients and sports' programmers as I do from ministries. As this article is to the religious broadcaster, it is he to whom I say, "count the cost."

I try to the best of my ability to be "no respecter of persons," [Acts 10:34] and to treat every client the same. However, I seem to have the same problem with most of the religious clients — money.

Sometimes the client has a shortage of funds by which to operate and pursue his desired vision for television, so the program director, like myself, is approached with a sort of *hand-to-mouth* pitch, either from an agency or the ministry itself.

It has been my experience that the national clientele have a broader base to draw from when the belt is tightened, but sometimes, these broad-based clients want the *local-limited budget treatment*, which puts the programmer in a tough spot.

Most religious stations do not have the advertising sponsors that secular stations have and depend greatly on not only contributions and donations, but also on the sale of airtime. And I am speaking about a religious station, like the one I program, airing 75 to 90 percent religious programming.

I have been approached by ministries from every possible angle: "Would you like to do income sharing?" "Could we barter?" "We were thinking along the lines of some community service time." "How about we get three months *free* until we establish a viewer base, then we can negotiate a rate?"

Some clients even try to persuade me the station has more need of the prospective program than the pro-

gram has for the outlet of the station.

In Luke 14:26-35, Jesus gives a scenario of what it costs to be one of His disciples. He tells us that we have to forsake all, and if forsaking all is going to be too hard a task for us, then don't commit to it. It is better to simply drop the whole idea of being a disciple than to go halfway.

Jesus emphasizes the point that if a man is going to endeavor to achieve something, there must be a price to pay. A thorough study and investigation needs to be made before committing oneself to the task.

That is my point with buying airtime. The religious broadcaster, specifically the station, has an obligation to God to keep its obligations to man. Stations have bills, salaries, and, in some cases, property taxes and other legalities that have to be adhered to because according to the Word, we have to "render unto Caesar" [Matthew 22:21], meaning the government and society's system.

All of the religious broadcasters are in the same boat. We are all fighting the good fight of faith and trying to endure hardness as good soldiers of Jesus Christ.

To be successful in this fight, we have to respect one another's positions and be good stewards over the goods that God has left entrusted in our care. If you have a vision and you feel the Lord is leading you with that vision into the ministry of television, then consider these three things:

First, what is your primary objective? What is the purpose and the hope of accomplishment for your television ministry?

Second, what is your target audience? Who are you trying to reach with the message? Is it the youth, the middle-aged, the elderly? Is it the arena of sinners in general? Is it the street hustler, the orphaned child, the divorcee? Who?

Third, and certainly ranked very high on the list, count the cost. What is it going to take to accomplish this vision? What manpower? What



R. Hugh McLean is program director for WGGS-TV/Greenville, S.C. He is also a published author.

preparations? And, most importantly, how much money? Ecclesiastes 10:19 says, "A feast is made for laughter, and wine makes merry: but money answers all things."

Remember, it takes money to operate any machine. The ministry is an ongoing machine and every turn that machine takes, involves more money. So, whenever you reach the point of venturing into television, if nothing else — count the cost! ^{RB}

INSIDE NRB

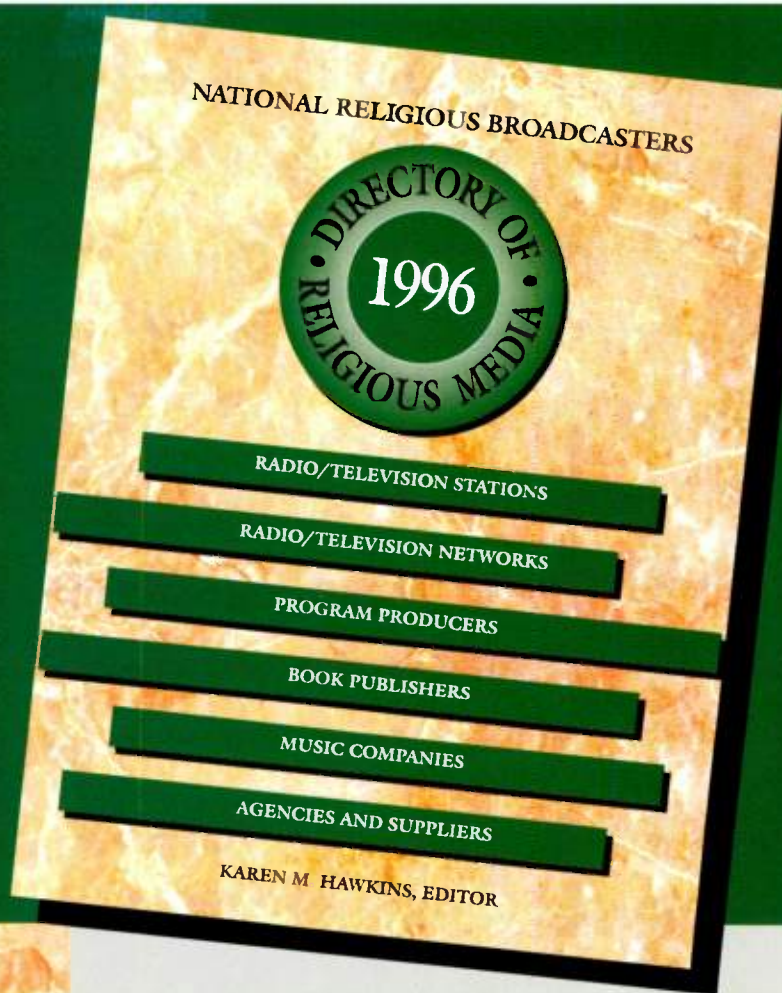
continued from page 39

is tremendous need to raise revenues, and auctioning spectrum is an obvious way to do it. This is a huge volume of spectrum (50 MHz), and the public should be permitted to bid on it. Then, the winners can decide if they want to provide a satellite radio service, a PCS-like telephone service, or some data transmission service.

6) Type of service. The DARS service, if authorized, should be subscription-only. The proponents of DARS have said that they believe that their service will be "complementary" to radio, not competitive to it. If so, they should be willing to accept a requirement that all DARS service would be subscription-based. Then it will not compete directly with the free, over-the-air, universal radio service that we have in America.

National Religious Broadcasters does not oppose progress in communication technology, but we feel that any meaningful and fair FCC action must address these concerns. ^{RB}

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For nearly 25 years, National Religious Broadcasters has published the industry's standard guide to Christian radio and television.

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Sections include: Radio & Television Stations and Networks
• Radio & Television Programs • Film and Video • Book Publishers • Periodicals • Music Recording Companies
• Agencies and Suppliers • Religious Media Phonebook

ISBN # 1-880040-05-0

Let me pray for you . . .

Ministry leaders like to talk about "relationship" with their donors but how many ministries actually accomplish it? We've found that phoning donors can make an enormous positive impact on donor loyalty and response.

In fact, we recommend that ministries call their donors and *pray* for them — perhaps the best way an "impersonal corporate organization" can break through to donors on an individual basis. We call it "prayer bonding." After extensive testing, we recommend several approaches.

Calls From the Blue

We've crafted a program in which the caller invites the donor to share his or her needs immediately, and the caller prays about those needs on the spot. There is absolutely no asking or mentioning of any funding needs. After the contact, the caller immediately sends the donor an encouraging handwritten note with a courtesy reply envelope — but again, no request for funds. Some donors will use the envelope to send an immediate gift.

Help Is on the Way

It's amazing to see how often donors write to a ministry to express their gratitude for the call. "You don't know what I was going through that week!" they say. "I couldn't have needed anything more! Your call made all the difference for me! Your call helped me hang on!"

I don't tend to be mystical, but it's almost as if the hand of God superintends the process, helping the ministry computers select exactly the individuals who will benefit most from a call at the time. One woman was called within a day of learning that her husband had extremely advanced and untreatable cancer. The prayer call, she said, was a tremendous encouragement to her.

"I took it as God stepping into my life," she said, "and boldly saying, 'I haven't forgotten you. I'm still in control of your circumstances.'" By

my reckoning, one such letter alone is worth a whole program of calls.

We'll Pray for You

The second model also involves a "call from the blue." The caller advises the donor that the ministry leader and staff wish to pray specifically about their needs and that a prayer request form will be coming by mail. The caller may even commit the ministry personnel to pray on a certain date at a certain time. The donor is invited to fill out the form and return it — and the scheduled prayer time builds in an incentive for the donor to return the form promptly.

This second approach generates more immediate cash than the first, but it runs a higher risk of being perceived as a prayer-for-pay gimmick. To minimize this risk, we typically enclose with the prayer request form a promotional flyer offering a ministry-oriented premium for a gift of any amount. This also usually has the effect of generating enough cash to pay for an outside firm to place the calls.

(There are several firms which employ Christian callers who can pray for donors if asked. Even if the caller's script doesn't offer prayer on the spot, some donors invariably will have important needs for which they want prayer then and there. It's crucial that the ministry deliver on these requests, even if they are rare.)

With this model, we send a letter of encouragement after the staff has actually prayed for the donor's needs. When this program is used with lapsed donors (who haven't given a gift in 12 to 18 months), we frequently see a payback of program costs in 90 to 120 days — plus the added value of reactivating lapsed donors.

Why We Don't Want To Pray

Many ministries resist the notion of prayer bonding. They are reluctant to risk the money or are concerned about their donors' perception



Dr. E. Dale Berkey has served as president of the ministry development agency Berkey Brendel Sheline for over a decade.

of the ministry's motives. However, among ministries who have tried these programs, we have observed a very high satisfaction rate. It's said that you can't win if you don't play. By the same token, you'll never experience the potential benefits of prayer bonding unless you take a chance.

A few ministries say "no" to prayer bonding because they don't pray for their donors, not even inviting prayer requests via mail.

This is a sad commentary on our modern-day "ministries." If we are too busy "ministering" to commit to even the briefest regular prayer times on behalf of our donors — these crucial members of our ministry team — we may have a flawed definition of "ministry." We may also have stumbled upon a root cause of some ministries' woes, financial or otherwise.

A prayer bonding program tells the donor, in effect, "We're not just interested in your money. We're interested in you." That's a message far too infrequently communicated by broadcast ministries these days. Prayer bonding is not the whole answer to establishing relationships with donors, but it goes a long way.^R

We are Berkey Brendel Sheline. Ministry development specialists. We help ministries grow. But we have our limits. Because we live and work by a code. The code is very simple. It's two words.

The two
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most powerful,
most riveting,
most compelling,
most infuriating,
most under-used,
most fragile,
most hopeful
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fundraising:

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BY JERRY KIRKSEY AND
RICK TEMPLETON

America's Original Gospel Music

In 1960, when the first full-time gospel music song promoter began visiting radio stations, gospel radio was nonexistent during mornings on country stations. Although gospel songs aired on Sundays, it was the mid- to late '70s before a gospel radio format appeared. In most cases, these pioneering stations aired preaching and music in equal share.

Gospel music originated from old hymns jazzed up to the "modern sound" of the day. The changes concerned an increased emphasis on beat and the creative application of instrumentation. Visionary writers, schooled in hymns, created new compositions while adhering to the four part structure of the ancient styles.

Those evolutionary changes created the southern gospel music (SGM) recognized today. Many associate the term SGM with quartet singing but male quartets comprise only 20 percent of the SGM family.

In 1970, the *Singing News* published the first gospel chart providing radio with a playlist, which made it possible to consistently broadcast SGM. Immediately, radio employed traditional formulas for SGM (i.e., rotation clocks, Top-10 Countdowns, etc.). The stage was set for the first full-time, gospel music station.

Paul Heil, a Pennsylvania disc jockey crossed the next hurdle in 1980 with his syndicated program, *Gospel Greats Today*, which airs in 250 markets and on the Armed Forces Radio Network.

Digital satellite radio has also come to our industry. Reach, a continuous service broadcasting all forms of SGM, beams a digital stereo signal to over 90 markets, 24 hours per day. Boasting superb DJs, a Top-80 format, sharp production, an hourly clock, and generic source, Reach offers an affordable, quality alternative for any market.

Almost 2400 stations currently air some SGM. The *Singing News* currently identifies 900 stations airing from 12 hours to full-time SGM programming weekly. Over 32,000 hours

of SGM air each week in this nation.

What are the factors that have led to a rediscovery of SGM? By industry definition, gospel music is a song lyric that contains the Gospel of Jesus Christ. SGM lyrics are Bible stories or truths often presented with a new slant on an old theme. For example, "Jesus built a bridge with only three nails and two pieces of wood."

SGM comprises a variety of styles including traditional, mountain, country, blue grass, and new southern — the latter featuring inverted harmonies often with creative results. SGM is performed by groups of various compositions from duets, trios, quartets, male, female, mixed, and soloists.

The unique SGM style can best be defined by an example. Use the seek button on your automobile radio — rock, easy listening, or country formats are easily recognized. That same characteristic makes SGM unique among music formats.

Contemporary Christian music (CCM) only varies from adult contemporary by the sometimes vague lyric content. Often a capital Y or H (You, He) printed in the lyrics are the only references to a Deity presented. CCM, Christian and positive country sound like the mainstream formats offered by their corresponding secular counterparts whose sounds change with the wind. Southern gospel remains the same — classic.

SGM production is also among the finest offered today. Nashville's top studio sidemen appear on SGM projects. Bigger budgets are allotted every year for production. Marketing is more aggressive. Gifted new artists appear regularly.

SGM features all the qualities that make for a successful radio format: 1) rich heritage, 2) grounded history, 3) unique style, 4) clear Gospel message, 5) quality production and programming, and 6) new personalities. Other factors should also be contemplated when considering SGM as a viable alternative format.

Industry growth is evidenced in

Jerry Kirksey's career in gospel music has spanned over 30 years and he is currently editor-in-chief at The Singing News Magazine. Rick Templeton is the national sales director of The Singing News Publishing Company, Inc., based in Boone, N.C.

the marketplace. New Day and Spring Arbor, leading distributors to the religious retailer, have reported increased sales of SGM products for several years running. Wal-Mart now offers SGM videos and audio.

Intrinsic changes in our society also make it ripe for SGM. Spiritual interest has experienced a revival unprecedented in history. People are seeking and SGM offers the clearest answers available.

The median age of our citizens is increasing. Longer lifespans are accompanied by an increased interest in eternal matters and a longing for the familiarity of youth — SGM offers both. Eternal questions are answered clearly, and like the successful classic rock format, SGM remains familiar, yet fresh.

Also consider the loyalty factor. Every month creates postal delays for some *Singing News* subscribers who call on the first, passionately upset because their magazine has not yet arrived. SGM produces the most loyal fans of any entertainment industry in the world. Period!

America is poised for SGM. People are flipping the radio dial in search of the relevant. SGM is relative and relevant and will produce a tightly knit, loyal set of stable, family, affluent income earners eager to patronize your advertisers. Now is the time to consider southern gospel for your radio station. ¹

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RSN
RADIO SATELLITE NETWORK

Untouched Market Means Untouched Lives

A letter from a teenage girl (who I will refer to as Gina) came to the television station where I was working as a producer. Gina had seen our Contemporary Christian music video program, *Youth Alive!*, which had recently premiered.

In the letter, Gina asked many personal questions on such topics as premarital sex and peer pressure — typical questions any teenager would have about such topics. She said in the letter she was seeking sound Christian answers to her questions because she felt she had no other place to go for advice.

As we answered Gina's letter, I realized the power of Christian television. Christian television has the power to go into both the wealthiest and the poorest of communities to minister to people who are seeking answers. It reminded me that the Christian broadcasting community has a great opportunity, as well as a great responsibility, to use these broadcast signals to provide hope and encouragement to all ages.

Since that letter some two years ago, I have been amazed at the amount of response the television station has received about the series. Some of the letters have been from other young people with similar questions to those of Gina's.

Sadly, a large part of the response has been from older viewers complaining about the station airing a contemporary Christian music video program, condemning the style of music, and the look of music videos.

To me, contemporary Christian music must be viewed just as we view different church denominations. Some people may be Baptist, some Methodist, and some Pentecostal, but all of the denominations are undivided in their vision — to serve God.

Contemporary Christian music should be seen as another way Christians can sing praises unto Him. When the music is based on the Word, the music will minister. It

never returns void.

Recording artists such as Carman tour throughout the United States to auditoriums filled to capacity with young people and those young at heart. If a teenager accepts Christ as their Savior during one of these contemporary Christian music concerts, does that make them any less saved? Of course not. The style of music captures a young person's attention, but the message in the music is what changes their lives.

Christian airways should feature such messages because there are plenty of other places young people can turn to if we as Christian broadcasters don't do our part. Just ask most young people what channel MTV is on and they can tell you immediately.

Ask most of them what channel Christian music is on and many would have a difficult time answering that question. Christian broadcasting needs to be more aggressive in its programming to the youth and in promoting these programs. Let us use the means of television and radio to instill strong Christian values into our next generation of leaders.

It is the duty of Christian broadcasting to reach all ages, because any untouched segment of the population, such as the youth, means untouched lives. A contemporary Christian music program is not for everyone, just as a children's program or a program on marriage is not intended for everyone. But there is plenty of time within the 168 available hours of broadcast time each week to offer something to all ages.

Ask yourself where Gina would have gotten answers to her questions if Christian television had not been there with a program geared to young people. Where would she have turned for help? Would she have given in to the peer pressure that surrounded her?

I don't know the answers to those questions. But I do know that God



Formerly with Dove Broadcasting in Greenville, S.C., Greg West now works in advertising and marketing in Atlanta.

used a weekly half-hour television program called *Youth Alive!*, airing one Saturday night on a Christian television station in Greenville, S.C., to minister to her and help her in a time of confusion in her life.

That is what the true purpose of Christian broadcasting should be for all ages, young and old — to touch lives. ^{1b}

WASHINGTON WATCH

continued from page 10

The Supreme Court review of the D.C. Circuit decision does not necessarily mean that the justices ultimately will declare the cable indecency restrictions unconstitutional. (A decision is expected by mid-summer 1996.) It may, however, provide a hint about the court's interest in reviewing a pending challenge to broadcast indecency rules.

As my [September 1995] column explained, on the day that the D.C. Circuit Court issued its cable indecency decision, the same bench also upheld FCC rules allowing stations to broadcast indecent programs during a 10 p.m.-6 a.m. "safe harbor" period.

Although the broadcast and cable indecency restrictions are legally distinct, they do raise some common issues. Those challenging the broadcast indecency rules (who include networks and prominent group owners) were still waiting (as of this writing) to hear whether the Supreme Court would review their case. In the meantime, the commission will continue to enforce the 10 p.m.-6 a.m. safe harbor period. ^{1b}

Membership Convention Activities

***Member Lounge
Indiana Convention Center
Refreshments Sponsored By
Walter Bennett Communications***



Dear NRB Members,

Enjoy a cup of coffee and delicious refreshments while relaxing in the Member Lounge in Room 112 of the Indiana Convention Center. You will be treated to a comfortable home-like setting; enjoy non-stop music videos provided by Z Music Television; and have a pleasant place for meetings and fellowship. Bring a friend who's interested in membership and receive a special gift!

Members, stop by the lounge after you have been through registration and pick up your member ribbons to wear with your badges. Members who are eligible to vote and have not pre-registered may register in the lounge on Saturday morning only.

The Member Lounge will feature a large bulletin board for posting resumes and information concerning available positions and intern positions. Employers may schedule on-site interviews.

***Intercollegiate Religious Broadcasters
Refreshments, Student Awards Reception,
Sponsored By Z Music Television***



Dear IRB Faculty and Students,

The College Awards Presentation for Excellence in Audio and Video Production will be held in Room 201 on Sunday at 4:30 p.m. in the Indiana Convention Center. Last year's presentation featured outstanding and promising productions and we expect no less in 1996. NRB Members are encouraged to show their support for the students and faculty by attending the presentation.

The Al Sanders Scholarship award, dedicated to an outstanding student of communications, will be presented at the student awards presentation.

Following the awards presentation, the students and faculty will be treated to a reception in their honor. Z Music Television will sponsor music videos for the reception.

Moving Forward One Step at a Time

This month we commemorate a tragic day in the history of our nation. Twenty-three years ago, the U.S. Supreme Court dismantled laws in every state that protected the lives of unborn children.

In the recent past, the pro-life movement has worked diligently to restore protection for both unborn children and their mothers, with limited success. Pro-lifers must look with pride toward the past and with hope toward the future, as bit by bit, we dismantle our nation's culture of death.

The pro-life approach to the abortion issue has always been two-fold. First, pro-lifers have established crisis pregnancy centers in virtually every community in America. Undoubtedly, hundreds of thousands of lives have been saved through the years.

Second, pro-lifers have worked to pass protective legislation, which while saving lives, also teaches many about the value of human life. We have had success at the state level, passing some protective legislation that includes informed consent and 24-hour waiting periods for women and parental notice or consent for minors.

In many instances, pro-life efforts also have prohibited tax dollars from paying for abortions. These laws have had the effect of preventing countless abortions and, in some cases, even preventing teen pregnancies.

These successes have been surprising to many. Following the election of President Bill Clinton, conventional wisdom declared the pro-life movement dead. Since the Democrats controlled the White House and both houses of Congress, pundits, politicians, even some pro-life activists suggested the only recourse left to the pro-life movement was to change hearts and minds, one by one.

Undoubtedly, educating individuals is a cornerstone to the success of our movement. Yet, it was

extremely fortunate that pro-lifers didn't heed the "wisdom" offered to us in 1992.

Emboldened by Clinton's election, the pro-choice movement became more aggressive than ever, pushing for tax-payer funding of every abortion in America through the Clinton health plan and even trying to shut down the volunteer-staffed crisis pregnancy centers and free-speech avenues open to us.

Fortunately, pro-lifers knew that the movement could not die. Within two short years, we had staved off the pro-choice movement and Clinton. More importantly, we were able to prove the 1992 election was only a battle lost; the war was far from over.

The 1994 congressional elections were proof of that. While Republicans carried the day, the untold story proved equally significant for pro-lifers. Not a single pro-life governor or member of Congress — Republican or Democrat — was defeated by a pro-choice challenger.

This victory did not happen accidentally. It happened because voters nationwide decided that supporting pro-life candidates was a priority for them. According to a November 1994 Wirthlin poll, being pro-life gave candidates a nine-point edge.

The number one goal of the pro-life movement must now be to elect a pro-life president, the only person who can appoint Supreme Court justices. In 1973, the Supreme Court voted 7-2 for legalized abortion. That margin closed to 5-4 in the late 1980s.

Unfortunately, Clinton moved us back a step, changing the court balance to 6-3. The 1996 presidential election is the key to reversing the setback handed to us by the Clinton administration and key to reversing *Roe v. Wade*.

While it is disheartening to see the time and the lives that have slipped away during the course of our fight, we must realize that the pro-life movement is moving forward. We must also take pride in our



Michele Arocha Allen is the communications director for the National Right to Life Committee and producer of its daily radio broadcast, Pro-Life Perspective.

achievements, the most incredible of which is the ability of the pro-life movement to keep abortion controversial. While abortion is considered a settled matter in some parts of the world, it *is* the social issue of our time.

Kudos also go to the Christian media. While the secular media has kept Americans in the dark about abortion, Christian broadcasting has always been an integral part of dispelling that darkness.

Christian broadcasters have educated listeners and viewers, keeping pro-lifers informed about ways to help women and their babies. Those efforts have undoubtedly saved lives, some whose faces we see at the doors of pro-life pregnancy help centers and some whose faces we will never know.

For all pro-life people, the commitment to always be there runs deep. Pro-lifers will continue to give of their time, money, and hearts to speak for those who have no voice. This will be our legacy — we will continue to fight for as long as it takes. ^{RB}

RECORDING REVIEWS

BY DARLENE PETERSON

Lament

Resurrection Band
producer: Ty Tabor
executive producer: Tom Cameron
Grrr recordS/R.E.X. Music

The obvious thing to say about this outstanding thematic recording is that Resurrection Band's two decades



of musical experience have enabled them to produce mature, artistic work. But that is only one part of the story. It's true that the skillful composing, arranging, and performance of these hard-hitting, finely crafted rock tunes contribute mightily to the recording's excellence.

However, the theme — man without God and the many facets of man's fallen state — make this truly a landmark recording. Few contemporary Christian artists have handled this topic so artistically and realistically.

The only way I can explain this is to point to the other part of the band's experience: two decades of ministry, both in concert appearances and in living among and ministering to Chicago's inner-city poor. Although each band member has a compelling testimony about arriving at Christian faith, their daily encounters with the lost and hurting surely have heightened their understanding of the human condition.

The lyrics are moving poetry, the presentation like a mini opera, and the lyric booklet is filled with art and graphics which contributes to the mood. Only a heart of stone would not be moved by this recording. And many will see reflections of themselves and give thanks to God for salvation.

Hymns

Steve Darmody
producer/arranger: Lari Goss
Morning Song

Steve Darmody's rich, expressive, polished baritone voice takes us on a tour of "gospel songs and hymns on heaven and the second coming." It's a musical meditation consisting mainly of medleys grouping classic song, covering all aspects of this theme. The light keyboard and orchestral accompaniment beautifully support Darmody without dominating. An outstanding vocalist coupled with the ultimate in an inspirational theme — this recording will bring joy to many hearts.

WOW 96

various artists
Sparrow, Word, and Reunion

Christian music's major labels have worked together in assembling the 30 top songs and artists of the year in one, two-disc package. It's an impressive collection: Michael W. Smith, Phil Keaggy, PFR, Newsboys, Twila

Paris, Amy Grant, Take 6, and many, many more.

Because few people can afford to buy all the recordings containing all these hit songs, this recording should thrill many and sell well. And it's a win-win situation as a portion of the royalties will benefit the Gospel Music Association.

Unbelievable Love

Larnelle Harris
producers: Lari Gross, Bill Cuomo,
and Robert White Johnson
executive producer: Ken Pennell
Benson

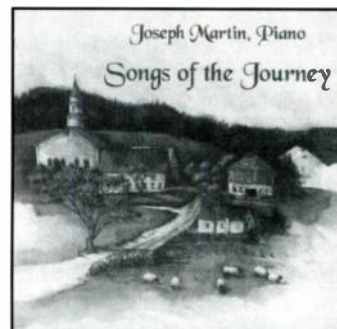
One of the most well known and loved contemporary Christian artists also brings us a highly inspirational recording. Larnelle Harris' dynamic emotive voice, his production standards, and careful attention to the words he writes and sings have given him a consistently successful career and blessed audiences with excellent music communicating important messages. This recording explores God's "unbelievable love" in great depth with themes such as the wonder of a mighty, perfect God's love for weak, sinful man; how God loved us through Christ's sacrifice; how desperately we need Him; and our joy and gratitude at being children of the King. A reverential, worshipful, and uplifting recording.

Songs of the Journey

Joseph Martin
GlorySound/Shawnee
Press, Inc.

Pianist Joseph Martin plays a delightful collection of traditional American melodies, African-American spirituals, hymns, and his own compositions. It's a slice of sound as American as apple pie, bringing us tunes we don't often hear.

I was impressed at Martin's choice in presenting so much traditional American music, and his original compositions fit in well with the rest of the recording. A gifted pianist, composer, and arranger, Martin makes this music sparkle with life and joy.



Project Aware

Robert J. Smith
producer: Mike Conway
GMI Records and Tapes

This independent, self-promoted project shows Robert Smith to be a versatile writer and performer. It covers contemporary, pop, inspirational, and country styles. Smith's lyrics are gently evangelistic, simple and sincere. His heart for reaching the lost shines through all the songs in this encouraging, upbeat recording.

Darlene Peterson is the music reviewer for Religious Broadcasting.

The New Testament and Psalms: An Inclusive Version

Oxford, 1995

With regard to popular Bible translation, we frequently use terms like *formal equivalence* ("this is how we write what they wrote"), *dynamic equivalence* ("this is how we would say what they meant"), and *paraphrasing* ("this is how I think their intent can be more clearly stated"). The more one descends on this scale from literalism to paraphrase, the more editorial interpretation takes place — and with it greater potential for human bias and error. It has been common practice for translators and editors to stress their truthfulness to the original language based on a study of extant manuscripts; few have had the hubris to inform readers they have deliberately altered, added to, and otherwise improved God's Word. *Until now.*

This version is a hybrid mutation in which a formal equivalent New Revised Standard Version text (itself no stranger to criticism by evangelicals) has been systematically and liberally neutered by *paraphrase* to be more palatable for human consumption. "When we render the Bible into English with attention to greater specificity with regard to gender, race, physical ability and other such concerns," write the editors, "we are aiming at producing a specific version of the biblical text: an inclusive version. This version has undertaken the effort to *replace or rephrase all gender-specific language not referring to particular historical individuals, all pejorative references to race, color, or religion, and all identifications of persons by their physical disability alone, by means of paraphrase, alternative renderings, and other acceptable means of conforming the language of the work to an inclusive idea*" [sic].

The use of alternative renderings allows the editors to utilize secondary and less preferred interpretations of the original manuscript-language to communicate ideas more consistent with contemporary, liberal (both theologically and socio-politically) values. In everyday parlance, this is known as "stretching the truth." The very real danger behind such methodology is that, while stretching their perception of truth to suit human purposes, the editors risk being in conflict with God's absolute truth and His absolute purposes.

Notably altered are the familiar metaphors and anthropomorphic images employed by the human writers of Scripture *under divine inspiration* to faithfully communicate God's message to mankind. The elimination of masculine pronouns referring to God results in awkward overuse of that word; the elimination of other masculine pronouns results in such redundancies as: "If Satan casts out Satan, Satan is divided; how then will Satan's dominion stand?" (Matthew 12:26).

Paraphrasing is used to eliminate all references where the editors feel darkness or Jewishness carry a negative connotation, or where right-handedness might imply that being left-handed isn't equally good. "The blind" are here rendered "people who are blind." "Slaves" have become "enslaved people." Children need no longer "obey" their parents, only "heed" them.

The editors also add women's names to the Bible's genealogical lists. Such alterations and additions within

what was originally a formal equivalent text wreak havoc on comparative word study; worse, they subtly distort the message itself.

An adulterated text might not be so terrible if the Bible were merely another great classic of literature, which is generally how liberal theologians, never keen on recognizing the Bible's divine inspiration anyway, tend to regard it. But to those for whom the Bible is uniquely God's Word, such alterations are an abomination. Not only do changes in the text prove discomfiting, but textual revisions distract readers from the theological truths originally intended to be conveyed.

For instance, when generic substitution and alternative word choices weaken the traditional concept, image, and role of the hierarchical, earthly family unit (bringing it more into alignment with today's chaotic, dysfunctional image) all spiritual exemplifications associated with the term "family" are also weakened.

The editors label as "enigmatic" Jesus' use of the term "Son of Man" to describe himself. Feeling that this traditional term is subject to "easily be[ing] misunderstood," they have Jesus refer to Himself instead as "the Human One." At the very least, this is grating.

But when Jesus is no longer identified by the comfortable familial pronouns we use in common language, when God the Father is clumsily called the "Father-Mother" (now bisexual?), when His only Son is frequently generically labeled "the Child," and when we are self-consciously forced to think guardedly in stilted, artificial speech patterns removed from those of everyday life, the more difficult it becomes for us to relate to Jesus *on a personal level* as our Lord and Savior. He becomes, instead, an abstract concept.

The Random House Dictionary defines abstract as something "conceived apart from any concrete realities or specific object." An abstract Jesus thus becomes less real to us. This can only have a negative impact on evangelistic efforts.

(I will not presume to judge whether this result was as intentional as the editors' stated aim of inclusiveness, but it is difficult to imagine it being merely accidental or somehow unanticipated given the concern these seemingly knowledgeable theologians demonstrate over the negative implications of inappropriately used language.)

Overall, no matter how noble the editors' stated intentions may seem to some, their major error is in directing their primary focus on man rather than on God, on catering to mankind's worldly sensibilities rather than on being as true as humanly possible to the God-breathed message of salvation found in the original text.

Take heed, editors: God has stated what will befall all those who add to or detract from His holy Word. Take comfort, evangelicals: God's mighty purpose stands no matter what mere mortals do. Even in this politically correct, human-oriented, feel-good-about-yourself version, God's grace can still shine through the darkness of circumlocution and distortion to bring sinners to a saving knowledge of Jesus Christ.

Harry Conay is a media specialist who lives in West Orange, N.J.

Interesting Internet Sites for Christians

In a *RFNDA Communicator* article, Mark Thalhimier wrote the Internet should be viewed "through the prism of three lenses: as an information resource for the newsroom, as a platform for your news product, and as another medium competing for audience attention." Along with "your news product" in Thalhimier's second lens, I would add "your Christian message" in general. The Internet is another opportunity to strategically communicate to your community.

Subscribe to the *Internet for Christians Newsletter*, a free biweekly email listing of Internet addresses published by Quentin J. Schultze, available on the World Wide Web with hypertext links at <<http://www.gospelcom.net/ifc>>. To subscribe, send the message SUBSCRIBE <space> <your email address> to the following address: <ifc-request@gospelcom.net>. Don't add anything else.

Here are (unendorsed) sites to explore as possible information resources for your station:

- gopher://una.hh.lib.umich.edu:70/00/inetdirsstacks/christian%3akreitz (listing of Christian organizations)
- <http://www.yahoo.com> (search engine to locate Internet addresses by key words)
- <http://www.saturn.colorado.cdu:8080/Christian/list.html> (search engine)
- http://www.excite.com/Subject/Life_and_Style/Religion_and_Spirituality/sindex.h.html (search engine)
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- <http://www.clark.nct/pub/cpchurch/link.html> (Christian link service)
- <http://www.regent.edu/~tcdslat/tools.html> (link to search engines)
- <http://www.gospelcom.net> (the Gospel Communications Network)
- <http://www.nrlc.org/nrlc> (National Right to Life)
- <http://www.frc.org> (Family Research Council)
- <http://www.zondervan.com> (Zondervan)
- <http://www.cs.moravian.cdu:80/NIRR/> (National & International Religion Report)
- <http://www.infi.nct:80/cc/> (Christian Coalition)
- <http://www.goshcn.nct/Baptist Press/> (Baptist Press)
- <http://www.cs.albany.edu/~ault/fof/fof.html> (Focus on the Family)
- <http://www.gospelcom.net/ibs> (International Bible Society)
- <http://www.gocin.com> (Christian Interactive Network)
- <http://www.goshen.net> (Global Online Service Helping Evangelize Nations)
- <http://www.kma.com/pfm.html> (Prison Fellowship)
- <http://www.winkcomm.com/saweb/home.html> (Salvation Army)
- <http://www.website.net/~ccmag/> (Christian Computing Magazine)

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- <http://www.ccmcom.com/> (CCM Magazine Online)
- <http://www.golden.org/worship/> (Worship resources for the Canadian Lutheran community)
- <http://www.biddeford.com:80/~slinscot/> (Teens Alive)
- <http://www.ipac.net/tng/featreligion.html> (Times Newspaper Group Features: Religion)
- <http://www.the700club.org> (Christian Broadcasting Network)
- <http://www.inka.de/sites/immanuel/HCB/> (HCJB Radio site)
- <http://www.xc.org/icmc/> (International Christian Media Commission)
- <http://www.goodnews.net/> (Good News for the Internet)
- <http://www.rochampton.ac.uk/link/wire/> (an ecumenical journal)
- <http://www.-oshen.net.AmericanTractSociety/> (American Tract Society)
- <http://www.-cluniv.edu/> (Christian Leadership University)
- <http://www.-ap.u.edu:80/~bstone/theology/theology.html> (Christian Theology Page)
- <http://www.-u-net.com/~oum/out.htm> (Outreach Unlimited Ministries)
- <http://www.-prolife.org/ultimate/> (The Ultimate Pro-Life Resource List)
- <http://www.-ChristianAnswers.Net/canhome.html> (Christian Answers Network)
- <http://www.-xnct.com/~can/can.html> (Cult Awareness Network). ^{8b}



Jonathan Petersen is director of media relations/public affairs for Zondervan Publishing House and executive producer of the Zondervan Radio Network, Grand Rapids, Mich. A former religion news editor of UPI Radio Network, he is a requested speaker on media practices.



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1996 Directory Announcement

Due to circumstances beyond the control of National Religious Broadcasters (NRB), the 1996 *Directory of Religious Media* has been rescheduled to come off the press by January 29. Pre-purchased copies will be shipped via priority mail immediately upon the book's completion. NRB appreciates your understanding in this matter.

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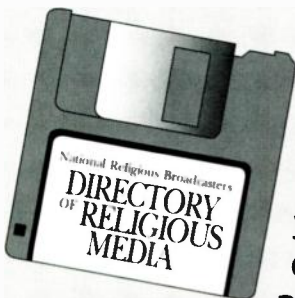
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CALENDAR CLOSE-UP

January 18-20

American Christian Writers Conference; Holiday Inn, Houston. Information: (800) 21-WRITE.

February 3-6

53rd Annual National Religious Broadcasters Convention and Exposition; Indiana Convention Center, Indianapolis. Information: (703) 330-7000.

February 27-29

Eighth Annual National Conference on Preaching; Downtown Baptist Church, Orlando, Fla. Sponsored by *Preaching* magazine. Information: (502) 899-3119.

February 27-March 1

18th Australasian Christian Broadcasters Conference; Adelaide, South Australia. Information: P.O. Box 2020, Launceston TAS 7250, Australia.

March 3-5

54th Annual Convention National Association of Evangelicals Convention; Hyatt Regency, Minneapolis. Information: (708) 665-0500.

April 15-18

National Association of Broadcasters Annual Convention; Las Vegas Convention Center, Las Vegas. Information: (202) 429-5300.

April 21-25

Gospel Music Association Week; Stouffer Hotel and Nashville Convention Center, Nashville, Tenn. Information: (615) 242-0303.

April 28-May 1

Evangelical Press Association Convention; Antlers Doubletree Hotel, Colorado Springs, Colo. Information: (804) 973-5941.

May 21-26

National Religious Broadcasters International Conference; Jerusalem. Information: (703) 330-7000.

June 6-9

Third Montreux International Radio Symposium and Technical Exhibition; Montreux Convention and

Exhibition Centre, Montreux, Switzerland. Information: (41) 21 963-3220, fax (41) 21 963-8851.

September 4-6

National Religious Broadcasters Public Policy Conference; Capital Hilton, Washington, D.C. Information: (703) 330-7000.

September 16-21

National Quartet Convention; Louisville, Ky. Information: Clark Beasley, (800) 846-8499.

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A Legacy of Women

Legacy — anything handed down from the past, as from a predecessor.

When you think of legacies in religious broadcasting, who immediately comes to mind? Men like Charles Fuller, Walter Maier, and Paul Rader — famous preachers and businessmen who quickly saw the potential of radio (and later television) in spreading the Gospel of Jesus Christ. But what about women? Where do they fit into this male-dominated industry?

For those who wish to delve a little deeper into religious broadcasting's history, you can find the stories of the pioneer women, the ones who not only forged a path in the fledgling broadcast industry but also paved the way for the women who would follow. Two women who left such legacies were Lois Crawford and Aimee Semple McPherson.

In 1927 Lois Crawford's career in radio began when her father, Charley Crawford, purchased a 10-watt transmitter in Boone, Iowa. (Her father ran the Boone Biblical Ministries and was pastor of Boone Biblical Church, both of which Crawford took over at his death in 1936.) Because of a Federal Radio Commission rule that stations must have professional operators, she became the first woman in America to earn a First Class Radio Telephone License.

Crawford is also the only woman inducted into the Religious Broadcasting Hall of Fame (1977). At her death in 1986, she had served as ministry president for 50 years, supervising a Christian school and college, youth camp, children's home, retirement home, religious bookstore, and, of course, KFGQ-AM-FM/Boone.

Aimee Semple McPherson, perhaps best known for her flamboyant preaching and founding of the International Church of the Foursquare Gospel, is another female pioneer, becoming the first woman to proclaim the Gospel by radio over the Rockridge Radiotelephone Station at Oakland, Calif., in 1922. She also established radio station KFSG/Los Angeles in 1924, via which the services from Angelus Temple (which she also began) have been broadcast for more than 70 years.

Crawford's and McPherson's legacy of religious broadcasting has been carried on by other innovative women, who are using this medium to impact their world for Christ. Three contemporary women featured in this issue were author, counselor, Bible teacher, and radio host June Hunt, former television host and pro-life leader Judie Brown, and radio host and seminar leader Joyce Meyer.

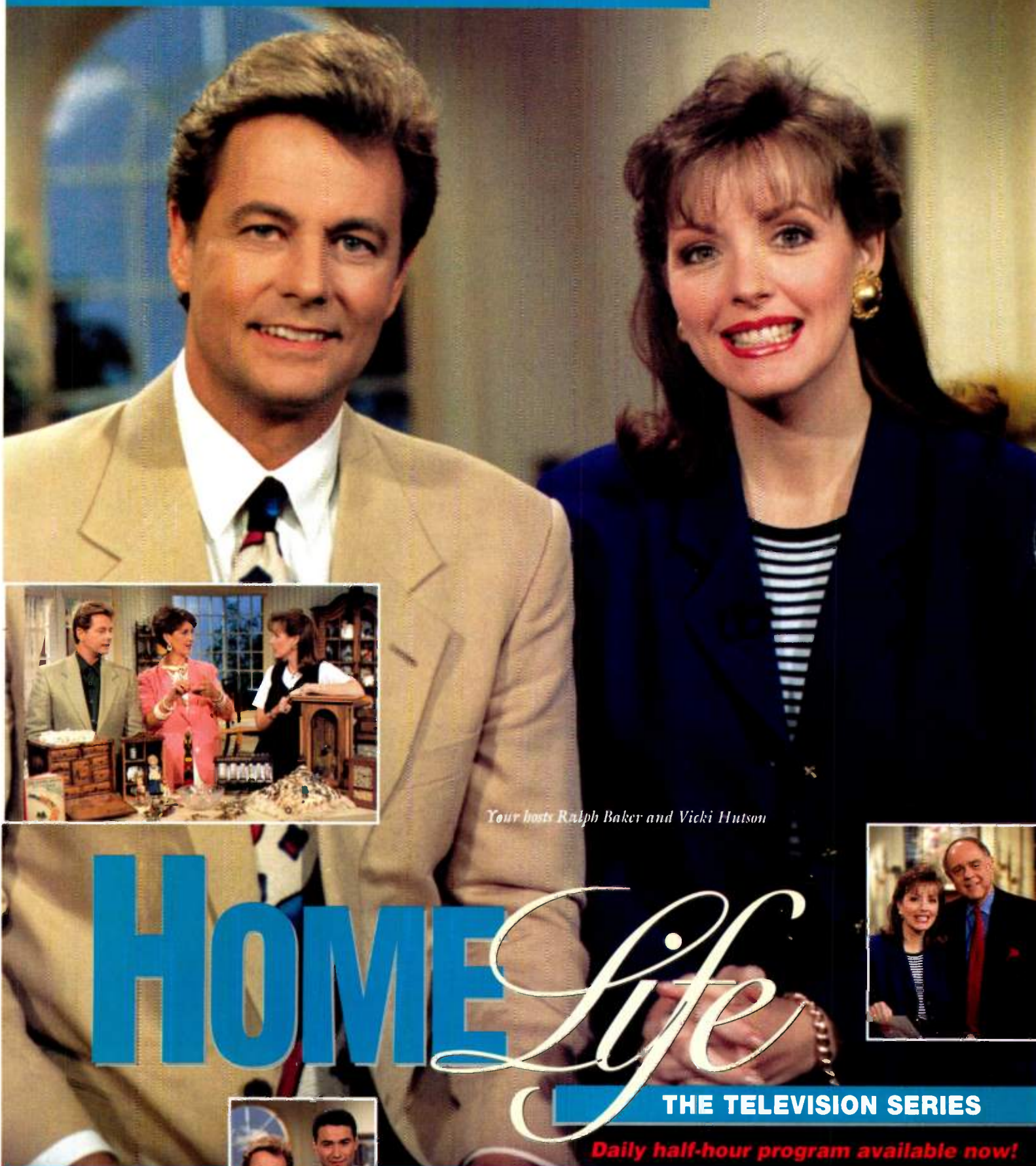
In "Open Heart Surgery," Hunt's unique counseling program and ministry was profiled. "Uncompromising Choices in an Un-Civil War" highlighted the pro-life movement and Brown's involvement in the battle for unborn children. Meyer's humor shines through her presentations and Bible teachings as spotlighted in "A Life in the Word." All three women have discovered their own niche in the religious broadcasting industry and are dedicated to reaching their audiences with the hope and love of a Savior.

Other women are creating their own legacies within this industry: Edna Edwards, Kay Arthur, Marilyn Hickey, Sue Bahner, Char Binkley, Vonette Bright, Elisa Morgan, Maria Miranda, Elisabeth Elliot, Mary Whelchel, Beverly LaHaye, Phyllis Schlafly, Ingrid Guzman, Ruth Schofield, Mary Dorr, Arthlene Rippy, Ruth Luttrell, Shirley Dobson, Joni Eareckson Tada, and Sarah Utterbach. Of course, there are numerous other women who make significant contributions to religious broadcasting.

With women like these, the legacy Crawford and McPherson began decades before will continue to influence generations into the next century and beyond.

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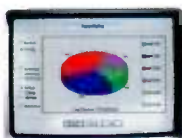
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